

THE
GLORIOUS
TEMPLE AND CITY
OF
JERUSALEM.
Archæological Description
OF ITS
MAGNIFICENT BUILDINGS,
ANTIQUITIES AND LOCALITIES.
WITH NUMEROUS ILLUSTRATIONS.

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LONDON:
PRINTED BY SAUNDERS BROS., 104, LONDON WALL
AND ALBION PLACE, E.C.
1884.

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PREFACE.

ONLY here and there in various writings is anything to be found about ancient Jerusalem and its glorious Temple. However much one might try to obtain an adequate conception from these fragmentary descriptions of what the Kedron City of antiquity was as a whole, the attempt would surely prove fruitless ; for the conscientious collection of all that tradition relates of the Holy City would be missed at every turn. Wishing to remove this defect, I subjected myself to great and arduous labour, and trust that my zealous efforts have been crowned at least with some success.

The study of Holy Writ itself, French and English authorities, and various writings and manuscripts in the Vatican, for the examination of which I had four times visited Rome, busily engaged me for nine long years ; but what I therein acquired enabled me to clear up those doubts that had been long perplexing my own mind about ancient Jerusalem.

This information, obtained by my endeavours, I longed to see transferred to a wider sphere, and the ardent desire in that direction induced me to publish all I had gathered. As my intention was only to collect, I abstained as far as I could from venturing any opinions ; still, I am convinced that in reviewing this collection it must be clear to every one that this work has not only not been undertaken blindfold, but that it carries with it the proofs of careful investigation and the stamp of truth.

In perusing this sketch the reader is for the first time brought near to the mighty walls of the Royal City of the Jews, permitted to enter its gates, and is conducted, as if in a living City, through its principal thoroughfares, and past those magnificent buildings with which it was once adorned. There is, indeed, a melancholy sadness but a glory in the scene.

In another part of this book the reader arrives at the very heart of the City—"The Temple." Great spaces of time are passed over, as the difference between the fabric of Solomon and the Temple erected after the Babylonish Captivity is pointed out to him. The remaining part of this work is taken up, proceeding from the greater to the lesser, with a description of its detailed arrangements, the depicting of various and interesting ceremonies and a treatise relating to the Priesthood; wherein as I hope that which belongs to historical reminiscences on the one hand and what to myth and tradition on the other have been duly weighed and considered, and may now be ascertained without difficulty, and the proper places assigned to each.

Should, even in spite of my care during a decade of arduous study, some errors have crept in, as to err is only human, I beg my readers to draw my attention to them. Such errors will certainly find correction in the next edition, to which, I trust, this treatise will attain.

I beg yet further to be permitted to point out that as a result of my researches, I caused a model, of how the City of Jerusalem appeared twenty-five centuries ago, to be constructed, and I venture to hope that it may be regarded as a fit supplement to this work, and, as such, be welcomed.

The Exhibition of a Work of Art representing the City of Jerusalem and its Temple on a reduced scale concludes the series of my archæological work.

With these remarks, I cheerfully submit my work to the opinion of the world, trusting that every reader, without distinction as to nationality and religion, may accord to it that recognition and friendly reception, to which I humbly hope, he will deem it to be entitled.

LONDON, *August*, 1884.

PART I.

JERUSALEM.

The splendour of a grand and divinely appointed Monotheistic worship, together with the Oriental love of pomp, made Jerusalem one of the most glorious cities of the ancient world ; and a city whose peculiar beauty could not but attract and enrapture every stranger. The reports of the Ambassador of Egypt, sent specially by King Tisma to inspect Jerusalem, are full of praise and admiration of this City, which they say was built partly on hills and partly in a valley ; with a terrace-like arrangement of streets, communicating by stairs, and covering an area of great extent.

I.

THE WALLS, GATES AND STREETS OF JERUSALEM.

Jerusalem was bounded on the North, South and East sides by walls ; on the West by Mount Moriah, with the Mount of Olives abutting on its left, and the Wilderness of Judea on the right ; thus forming a strong natural fortification. The walls were 80 feet high and as many wide, and provided with 12 gates : four to each front. The walls, so Aristas in his letter to Philadelphus reports, were divided into four parts, of which the furthermost could, in case of war, be filled with water.

In front of the Eastern Gates were entrenchments communicating with the Brook Kedron, from whence, on the approach of an enemy, the requisite water was supplied by means of a mechanical arrangement, with the working of which, the priests alone were acquainted. In time of siege the gates were closed not only against persons outside, but also against those inside, and more particularly was this the case with the boundary of the first and second wall. In the unoccupied spaces

thus formed, which were lined with iron, a fire was maintained. The heat thus produced caused the water to boil, with which, as already mentioned, the trench in the first wall had been filled.

In front of each of the two extreme gates, facing North and South, large bronze statues were placed, the former representing Abraham, the second David: in case of war, these were made to project through their mouths and fingers' ends a fluid which, by the least contact with fire, became ignited.

Aristas, in thus describing Jerusalem, although all his statements would not pass unchallenged, furnishes sufficient material to conjecture how vast and important must have been its fortifications.

According to the "Talmud," there were twelve gates.

1.—THE GATE OF ABRAHAM.—Here, it is alleged, the patriarch entered Jerusalem after leaving his father, Terah.

2.—THE GATE OF DAVID.—So named because at this spot Samuel prophesied to David, in consequence of which David wished to buy Mount Moriah of Araunah, and, on the latter not consenting, David afterwards acquired it by conquest.

3.—THE GATE OF ZION.—Here Mount Zion was purchased from Araunah; and David, as evidence of purchase, erected the tower of Zion. Hence the name Zion, denoting a stronghold or castle.

4.—THE GATE OF JEHOSHAPHAT.—Here the Valley of Jehoshaphat was separated from that of the River Kedron.

5.—THE GATE OF THE TRIBES.—So named because here Joshua divided the land amongst the Tribes.

6.—THE GATE OF COLUMNS.—On this spot were made the celebrated columns of the Temple, "Jachin" and "Boaz." In commemoration of this event two other columns in the porch were here erected.

7.—THE GATE OF LIONS.—Tradition fixes this name in connection with Daniel in the Den of Lions.

8.—THE GATE OF SICHEM, OR SHECHEM.—So called from the circumstance that here Simeon and Levi divided the spoil taken from Sichem, to revenge the outrage on their sister Dinah, and these treasures, it was supposed, being hid in a cave, David incorporated them with those of the Temple.

9.—**THE GATES OF JECHONIAH.**—So called from the circumstance that King Jechoniah was not able to penetrate any further than to this gate.

10.—**THE WATER GATE.**—Here were placed the engines for the aqueducts.

11.—**THE BEAUTIFUL GATE.**—This gate was situate in the finest quarter of Jerusalem, where inhabitants delighted to use the valley for their walks and recreations.

12.—**THE GATE OF THE FIRSTBORN.**—Here, it is supposed, Esau sold to Jacob his birthright for a dish of lentils.

The Streets of Jerusalem were, according to the description of Narbo the Roman, situated partly on high and partly on low ground. Nine streets ran through the higher part of the City, and 2,636 covered the valley. It will not be uninteresting to the reader to know the names of these nine grand Avenues on the Hills, and for that reason we give them. They were—

1.—**THE HIGH STREET.**—So named in consequence of its relatively high position.

2.—**THE COMMERCIAL OR BUSINESS STREET.**—This was the centre of the business life of Jerusalem and of the Jewish State. The entire internal and external commerce had its abode here.

3.—**SPICE STREET, OR GATE.**—Spices of every description were warehoused here. The importance and value of spices in Oriental countries is well known, but in the days of antiquity they were regarded as more important articles than even in our own times.

4.—**BRIDEGLROOM GATE.**—Here all wedding feasts of both poor and rich were celebrated ; and several buildings were set apart for that purpose.

5.—**VEGETABLE OR GREEN STREET.**—From here the Jewish housewives obtained their supply of vegetables.

6.—**TRAVELLER STREET.**—It consisted chiefly of buildings designed for and serving the purpose of hospitality to strangers, a trait famous and praiseworthy among Orientals.

7.—**THE STREET OF JOY.**—In our sober days we would call it Mourning Street. Through it mourners returned from God's Acre to the consolation they, by the Divine help, hoped here to receive.

Hence the origin of the name ; although it might properly have been called the Street of Mourning.

8.—POTTERS' GATE.—Here was the seat of the Potters' art and trade, and manufacture. A very important business in every age.

9.—FISH STREET.—This was the Fishmarket of Jerusalem.

The reader will in this have sufficient proof that even in those remote times the nomenclature of streets and places had pretty much the same origin as in our modern days.

II.

IMPORTANT BUILDINGS.

1.—In the South-East of the City, not far from the City of Zion, which lay stretched along the whole Southern Wall, were situate twenty schools for corporal exercise, analogous to the gymnasiums of the Greeks. Tradition is credited with a curious report as to the test of efficiency the young priests had to submit to before they were admitted to the service of the Temple. This report bears some resemblance to an episode in “ William Tell.” The trial consisted in the splitting of a hair with an arrow at the height of 200 feet, a priest holding the same at that elevation from a tower specially constructed for the purpose. These trials are supposed to have taken place on the three great festivals of the year.

2.—Against the East Wall was placed the engine building in connection with the Waterworks. These were most ingeniously constructed and supplied the highest part of the City with water. The use made of the water in case of siege has been mentioned while describing the walls and gates of the City.

3.—In the North-East of the City, there stood a building specially constructed for the sittings of a Commission composed of members of the Sanhedrin, whose office was to receive evidence and to note the appearance of new moons. The year of the Jews, as is well known, was lunar, and the importance of keeping a correct Calendar for the

State, to mark the religious festivals on the one hand, added to the non-reliability of astronomical science rendered it imperative that for such apparently trifling ceremonial proceedings as the examination of witnesses means should be provided.

4.—Not far from the above-mentioned building, but on the North Wall, was the Tower of Antoninus Marcus. It was originally erected by an Asmodean prince, afterwards restored by Herod, and designed to protect the Temple. Herod gave it that name in honor of the Roman Marcus Antoninus.

5.—In the North-West stood the residence of the representative of the Roman Empire. Even this distant land of the Hebrews had been drawn into the political sphere and system of world-subjecting Rome; and the Romans seemed to have watched anxiously and to have counted, as it were, the very life-pulse of the Jewish State.

6.—At about 4,000 feet from the Tower of Antoninus Marcus stood the proud palace of King Herod. It was a building of magnificent and imposing elevation. On the ground floor were several waiting halls splendidly arranged, all the columns being composed of white marble. Imposing staircases of the same material led to the King's Hall of Audience. His own special residence, it is said, was crowned with two golden roofs.

7.—At the back of the Temple, so tradition tells us, were situated forty houses wherein the wives of the priests gave birth to their children. Here the children were kept and nurtured till their eighth year, and during that time trained for the performance of unimportant ritual service exclusively.

Proceeding down and along the Southern Wall, and leaving for the moment the City of Zion, to which we shall later on dedicate a special chapter, we arrive at

8.—The Tower of Antiochus, which, apart from its strategical importance, served also for the purpose of storing booty taken at any time from the enemy, and also as a species of arsenal.

9.—Jerusalem at all times abounded in charitable institutions and schools for religious culture. According to tradition there could have been not less than forty houses for the sick, with requisite dispensaries and a corresponding staff of physicians. The City possessed also twelve

institutions for the blind, dumb, cripples and for orphans; and over 400 schools were charged with the cultivation of the minds of the youth at every period of their life.

III.

THE MOUNT OF OLIVES AND THE GRAVES AROUND IT.

Before we view the City of Zion and the glorious Temple, we may for one moment survey the Mount of Olives and its surroundings. The site is well marked, and roughly sloping downwards to the intervening valley between the mountain and the valley, forms an advanced outpost and superb look-out for the City itself and the surrounding country. The mount was used for ritual purposes, and is justly venerated by mankind for the glorious events with which it is associated, events, the footprints of which, will remain ineffaceable to the end of all time. Here great men, the rulers and teachers of Israel, found sepulchre. Men who by their historical, scientific and religious works have left, if not for the world at large, at any rate for the use of their own people, imperishable monuments and proofs of their sacrifice and devotion.

Here are to be found.

The sepulchre of the Kings of the House of David.

The grave of Huldah the Prophetess.

The grave of Mordochai.

The grave of the Rabbi Kalonymus, who, it is alleged, directed that he should be stoned after death, a desire which was really granted.

The grave of Rabbi "Get Pashut."

The grave of Rabbi "Baal Zera Abraham."

The grave of King Usiahu, in his garden.

The Monument of Absalom, erected by himself during his lifetime.

The grave of Rabbi Gelanti.

The grave of Rabbi Abulafia.

The grave of Rabbi Delinzanu.
 The grave of Rabbi " Pri Chadash."
 The grave of Rabbi " Pri Shoar."
 The grave of Rabbi " Chason Nachom."
 The grave of Rabbi " Bothe Kahona."
 The grave of Rabbi " Admas Hakodesh."
 The grave of Rabbi " Pri Haarez."
 The grave of Rabbi " Pri Haadama."
 The grave of Rabbi " Shema Jacob."
 The grave of Rabbi " Nechpah Bakeseff."
 The grave of Rabbi " Get Mekushar."
 The grave of Rabbi " Bethlehem Jehuda."
 The grave of Rabbi " Gedaljahu Hijon."
 The grave of Rabbi " Shalem Sharevi."
 The grave of Rabbi " Abraham Henaniah."
 The grave of Rabbi " Baal Corban Ahron."
 The grave of his son Rabbi David.
 The cave sepulchre of Rabbi Jehuda Hachasid.
 The sepulchres of the Prophets, Haggai, Zechariah and
Malachi.
 The sepulchre of the Prophet Isaiah.
 The sepulchre of Nakdimon ben Gorrion, or Nicodemus.
 The sepulchre of Simon Hatzadik.
 The sepulchre of the Members of the Sanhedrin.
 The sepulchre of Benjamin, Son of Jacob.
 The sepulchre of Kish, Saul and Jonathan.

IV.

THE CITY OF ZION.

The City of Zion covered Mount Zion, and was surrounded by a very thick wall, and pierced by four gates, which bore the following names :—

1.—**THE GATE "HAR-MOR."**—So named because the road through it led to Mount Moriah.

2.—THE GATE OF ZION.—The principal entrance to the City.

3.—THE GATE OF JERUEL OR AZAZEL.—The road passing through it led to the Wilderness of Jeruel, where, on the Day of Atonement, the scapegoat was offered to Azazel, hence the name of the gate.

4.—THE GATE OF SIN OFFERINGS.—All sin offerings for the Temple had to pass this gate, which circumstance gave rise to its name.

V.

THE GRAND PALACE OF SOLOMON.

The most imposing structure, however, in the City of Zion was the Palace of Solomon. Its marble halls and colonnades, its artistic embellishments, its shady groves and avenues, made it an architectural achievement of the most superb and dazzling description. On account of its surpassing beauty it was called the “House in the Forest of Lebanon.” In the front of this magnificent Palace was situated a waiting hall of colossal dimensions. Therein assembled all who had to bring judicial matters before the Great Council. Legends relate that the decorations of the ceiling in this hall were emblematical of various mysteries in Nature, and that they were executed in such a manner that the mind was thereby bewildered, causing suitors who either brought or defended an unjust action to forget their false pleadings. Tradition also says that the Hall of Justice was reached from this waiting room by a peculiar staircase, which remained invisible until a calf’s head placed against the wall was pressed, and that, on ascending, an ingenious mechanism caused each step to disappear as it was passed over in the ascent. One end of this Hall was built in a semi-circular form. In this form the great Council was ranged, with the Judge, Jurists, and Court Registrars sitting opposite them. Before, however, the Court could be reached suitors had to pass through a garden, about which tradition has a great deal to say. It is related that in the same manner as the emblematical figure on the ceiling in the Waiting Hall, so the wonderful plants in this garden had the effect of causing suitors to forget all spurious, false, and plausible grounds of action : and, moreover, that the leaves

which the President of the Council gave into the hand of witnesses turned white and curled up the instant one of the contending parties made a false oath. In like manner certain roses, either by opening or curling up, showed whether brethren were speaking the truth or not when asserting that another claimant was not indeed their brother. Many more and similar mythical stories passed current amongst the people, about this mysterious garden of Solomon. Not less wonderful things tradition also related in reference to the remainder of the apartments in the royal palace : as, for instance, about the throne-room and its mysterious throne. This was mounted on a daïs of six steps ; the seat was formed of two hands. palms upwards, and the back represented a calf's head. On either side of each step rested a golden lion. All these are said to have been automatic figures, and capable of informing the King of anything he might wish to ascertain.

VI.

THE HAREM OF KING SOLOMON.

In the City of Zion was also situated the gigantic palace of the harem, accommodating King Solomon's 1,000 wives. Of these 300 were said to be of royal blood, and had their own apartments arranged each according to her rank and fortune. The highest in rank was Bathia, or Bithia, the daughter of the King of Egypt, the real Queen, and Solomon's favourite wife, in consequence of which she occupied a special palace separated from the general harem by a citadel. The King was naturally anxious to protect his Queen, famous as the finest woman in the world, from the gaze of men, and for that reason she was in her earthly paradise attended by ladies only. Tradition tells us in rhyme that against the walls of her apartments were placed columns of precious stones, which had the power of driving away every improper thought. The comparison of the Queen's palace to paradise, so far as its magnificent style is concerned, is said to be quite correct. "Constructed entirely of malachite, rich in shady and

fragrant gardens planted on a flat roof :" thus is the house of the Queen depicted.

PART II.

I.

THE TEMPLE.

In commencing this chapter which forms the chief object of our description, we must not leave unmentioned the builder of that immortal, and greatest monument of Oriental magnificence, "The First Temple." It was built, as is well known, by the incomparable Great King, Solomon the Wise, of whom Holy Writ records that ; "He was the wisest of all men." Solomon, however, notwithstanding this testimony, as it is written in the Book of Kings, did not build the Temple in accordance with his own plans, but according to the directions left him by his illustrious father, King David ; who, it is said, had received them from the Prophet Samuel himself. To him they were imparted in the like manner as the intimations given to Moses for the erection of a portable and provisional Temple ; reserving, however, their realisation and embodiment for the wisest of all Kings.

II.

THE NUMBER OF WORKMEN ENGAGED AND THE SUPERNATURAL ASSISTANCE RENDERED DURING THE PROGRESS OF THE BUILDING AS DESCRIBED BY TRADITION.

The total number of persons employed amounted to 363,600. Upon 3,000 of them the duty of inspection was imposed. These again were subject to 300 superiors from whom the daily orders were received.

In order to give only an approximate idea of the impression called forth in viewing this gigantic temple we shall allow tradition to speak for itself. It relates as follows :

“ Indescribable was the din and bustle in all regions of the world. “ The noise of the work made both heaven and earth quake. All creatures “ of the world came and begged for some kind of employment during “ the building of the holy Temple. The birds of heaven came flying by, “ and perceiving what was necessary, rushed off in all directions of the “ wind in order to fetch the requisite object from great distances, so “ that no one might be disturbed in his work. The clouds fanned the “ workmen with refreshing breezes to enable them better to support the “ oppressive heat. The angels of heaven came in bands and went con-“ tinually to protect the workmen against all injury. Unintermittingly “ for seven long years the workmen stood to their work, without one “ ever falling ill or even becoming indisposed. To no one during all “ this time did an accident ever occur ; no tool or utensil refused to “ perform its service. The timber brought from the forest was already “ so shaped that it did not require any further dressing or fitting, and “ suited exactly for the purpose intended. The glitter of the polished “ stones brought to the work dazzled the eye and it was as impossible “ to look into them, as into the sun. All the material was full of joy “ and readiness to prepare itself for the benefit of the sublime house “ of God, and this in such a manner as no mortal in his mind could “ conceive.”

III.

FOREIGN CO-OPERATION.

A large and essential portion of the work was entrusted to the descendants of foreign nations, but especially to those of Sidon and Zor, or Tyre, the celebrated and opulent emporium of Phœnicia. The skill of these nations in wood carving, plastic work and sculpture was proverbial, and they justly enjoyed in all branches of art a wide and ancient reputation. Numerous other nations strayed into

Jerusalem during the building, co-operating with the Jews as assistants, and rendering them all manner of service : ready to fetch timber from the forest, to bring stones, and to do other useful work.

IV.

THE ABSTINENCE

of King Solomon, during the building of the Temple, was so great that for seven years he is said never to have tasted or drunk wine, in order to preserve his mind fresh and healthy for the purpose of better accomplishing this remarkable work.

V.

THE NUMBER OF WORKMEN EMPLOYED IN THE BUILDING OF THE SECOND TEMPLE.

Nehemiah had built the city walls and repaired the Temple, but it was reserved for King Herod, to build the Second Temple. He employed 131,500 men, of whom 50,000 were art workmen ; 30,000 ordinary hewers of stone and dressers of wood ; 50,000 Jewish workmen at Jerusalem : 1,000 Priests also without corporal fault or blemish were employed, in the Holy of Holies, into which a non-consecrated person could not penetrate, and 500 Levites worked at the making of musical instruments.

During the eight years it took to build the Temple and its principal additions, tradition tells us that it did not rain in the daytime, so that those engaged could without interruption perform their daily task.

Apart from standing on a mount, the height of the building was so immense that if anyone attempted from the top of the South Wall (Har Baith) to look down he failed in his object. And not

only did the human eye prove too weak, but also a giddi^{and} swoon attacked every man who ventured to gaze down. Thight was made still more awful by the valleys and rushing stream the abyss below.

VI.

THE PREPARATION FOR THE WORK.

This was, in the case of the First Temple, gigantic ; incalculable was the number of costly objects and material collected : m^ccedar and coralwood, precious stones of every description, emeralds, sapphires, rubies and many kinds more. The stores of common metals such as iron and copper, were mountains high and without weight or measure. Of gold and silver there were 180,000 cwts. and 10,000 ozs., eq^t value to about £145,000,000—and 100 Indian ships were employed trying these alone. All these treasures Solomon took over, it is said, from his royal father, who had heaped them together by way of preparation towards building the temple. In holy writ it is stated. King Solomon gave up gold and silver as much as stones ; and in another place it is mentioned that : “In the days of King Solomon the value of silver was considered as nothing,” by which, it is meant that Solomon had collected it in such quantities that its ordinary rarity thereby entirely forgotten.

VII.

THE VALUE OF THE TEMPLE TREASU.

Very numerous indeed were the vessels and utensils in the treasury of the Temple. There were 20,000 gold and 40 silver spoons, gold lances, candlesticks and candelabra, 10,000 cups of gold, 80,000 of silver, 20,000 gold covers, 10,000 vessel^s gold for presenting the meal offering on the altar, 80,000 of silver, 160,000

various dishes for the preparation of the dough made with oil, of which Minchah (a bloodless sacrifice) consisted—of gold and silver 60,000, wine and oil measures of gold, 20,000 ; of silver, 40,000 ; gold pans on which the incense was carried to the gold altar, 20,000; pans of pure silver for carrying the fire to the stone altar, 50,000 ; other wind instruments, 200,000. Many other musical instruments out of metal surpassing gold in value, 40,000 ; gold tables for the rest of the utensils and vessels to be used during divine service, 10,000 ; gold objects there was a total of 360,000, of silver, 520,000, and octyre," 40,000 ; together 920,000. All these were stored in the treasuries, and kept ready to be used in its service. If any one of these vessels became unclean or got damaged, it was immediately broken up and replaced by another, in order that at a given instant the service might suffer no interruption. No vessel was ever discarded. Priestly garments, if worn, could not be put on again, but were used-up in making wicks for the lamps of the forecourts.

Coverings of gold upon the walls and floors were of the thickness of three fingers, so that the figures representing cherubims, palms, flowers, chased thereon in relief, might be distinctly discerned. The value of these coverings of gold, both in the interior and the outer court of Holies, together with other gold decorations amounted to about 1,000,000. The gold-covered space measured 120 feet in length, 60 feet in width, and 60 feet in height. In a similar manner large quantities of gold were used in the decoration of the forecourts.

VIII.

THE PLAN OF APPROACH TO THE TEMPLE.

The temple with its various courts and surroundings did not stand on the same level. From the entrance to the forecourt the ground was a rising one, and the beauty of the whole was thereby considerably enhanced. Any one entering through the "Har Habaith" had to pass over a bridge which led without any gradient to the North forewall ;

namely, to the gate of the court of the women. Here the rise commenced by 12 feet, or 12 steps, which conducted to the court itself ; traversing these broadways 270 feet one came again to a bridge, raised by 15 feet, or 15 steps, from the lower level, which led to the court of the men ; from thence to the forecourt the road was perfectly level; here a rise of 12 steps led again into the forecourt. The remaining portion of the interior and the Holy of Holies was perfectly level. The three bridges of the forecourt, the interior, and the Holy of Holies were consequently on one level.

In considering, therefore, the nature of the ground, and the way in which it was graded, it does not admit of a doubt, that however complicated the plan of the Temple might be, it was masterfully conceived and skilfully executed.

IX.

HISTORY OF THE ORIGIN OF THE TEMPLE.

The Prophet Samuel brought King David the message that a Temple was to be built which should bear the name of "House of David," and the selection of a suitable site having been considered it was decided to erect the same on Mount Moriah, where the Patriarch Abraham had by God's command been ready to sacrifice his son Isaac.

In making excavations for the foundations, the ground became suddenly flooded, and as Mount Moriah was situate between valleys—the valley of Jehoshaphat and the brook Kedron, all approach to the Mount was cut off, and the work had to be discontinued.

Tradition is very explicit in reference to this untoward event, and relates :

"The sight of the flood frightened David exceedingly, and made him apprehensive that some sin he might have committed had brought on this catastrophe. He took it, it is said, much to heart and fell seriously ill. The Prophet Samuel then came to console him, saying : "God has heard thy cry, thy son shall build the Temple ; hand over

“to him all the treasures thou hast collected for its erection, confide to “him the plan, then wilt thou get well. David was rejoiced at this “and did as he was commanded. At the time when David slew “Goliath, the Jews brought him as a present, 100 cwt. of gold, which “treasure he destined towards the building of the Temple. In the course “of time there came a famine, which lasted three years. In their affic- “tion the people appealed to David praying him to alleviate their distress, “using the gold which they had presented to him. David rejected “this appeal, and did not even try to assist the Children of Israel in the “depth of their misery. As a punishment for this hard-heartedness the “Almighty decided to take the building of the Temple out of the hands “of David, and to leave it to his son Solomon to accomplish. However, “David received this declaration not only without a murmur; but “joyfully complied with God’s command: and because his heart was full “of faith, the Almighty and Eternal God promised to him that the “Temple should for all time be connected with his house, that with all “the sacrifices the Psalms of David should be recited, and that the “consecration of the Temple should be accomplished in his name.”

An original letter of Aristo of Philadelphus, still extant in the Vatican, speaking of the building of the Temple, describes its commencement; in the following singular narrative:

“Now, as King Solomon proceeded to the construction of the “Temple he still found Mount Moriah surrounded by water. Solomon “being acquainted with the language of all creatures knew how to make “himself understood, and he therefore went to the shore of the Great “Sea, where immensely large stones, measuring 80 cubic feet each, were “to be found. To bring these large stones to Mount Moriah in order “to construct therefrom a dam, for stemming the water, superhuman “power was required. To effect his purpose, however, he called to his “assistance a large sea fish, which at the king’s bidding left the sea. “Solomon put chains round him, and to the ends fastened the stone. “The large fish now returned to the sea, and wherever he moved the “stone went with him, and in this manner was deposited where the “king desired it. The sides of the stone being equal it mattered not “how it came to rest. In this manner the king succeeded in erecting a “dam for stemming the flood. Having then erected on these stones a

" wall 600 feet high all round the Mount, and covering the same with " earthwork, the building of the Temple could be proceeded with. He " now thanked the Creator for the wonders He had performed, and was " fortified in his belief that he should be permitted to bring to a " successful conclusion that gigantic work, the building of the Temple."

This original letter is written on parchment in Greek, the translations in French and English being extant.

Mount Moriah was 600 feet high, levelled down and walled in on three sides with the gigantic stones already mentioned. On two sides the Mount was also surrounded with steps, and to facilitate the approach several valleys in its vicinity were bridged over.

X.

THE BRIDGES AND THEIR STRUCTURE.

In the vicinity of Mount Moriah the following bridges may be mentioned :

(a) THE ARTISTIC BRIDGE leading to the Mount of Olives on which the *red heifer* was burned. This bridge derived its name from its particularly artistic construction. In its vicinity a great many graves were to be found ; and it became very doubtful whether underneath the bridge a grave might not exist which would render "unclean" the ashes of the *red heifer* as well as the Priest carrying the same, or any person that might be sprinkled with them. To obviate this difficulty a bridge, consisting of two tiers of arches, was very skilfully constructed, forming, in fact, two bridges one above the other, with separate gates to each ; and as the *red heifer* was burned on the top thus no question of contact with any grave that might be found underneath could possibly arise.

(b) THE BRIDGE OF JERUEL.—this led to the Wilderness of that name, in which, on the Day of Atonement, two goats were sacrificed. In mentioning this circumstance, we think it would not be out of place to state that the person charged to lead these goats into the

Wilderness used to be accompanied thence by a special escort. As however, the distance was two-and-a-half leagues more than a Jew dared to travel on the Day of Atonement, a dispensation for that purpose was specially granted to the actual leader only. To provide the necessary escort the following means were adopted :—ten huts were erected, between the Temple and the Wilderness of Jeruel, creating such distances between them as was permissible to a Jew to walk on the Day of Atonement. On the eve of that day a number of people were sent to these huts, where they remained the following day. On the Day of Atonement the leader of the goats was conducted from the Temple to the first hut, the occupants of which, there changing places with his escort, conducted him again to the second hut. This proceeding was observed at each hut until the tenth was reached. In the evening the whole escort, together with the leader of the goats, returned to the Temple, and their announcement that the sacrifice was without any mishap duly and solemnly performed, was received with great rejoicing.

(c) THE BRIDGE OF CORALWOOD.—This bridge is said to have been 9,000 feet long, and covered with a golden roof. It connected the palace of Solomon with the temple, and was used by the King and his suite on their way thither.

XI.

THE PLAN AND FORM OF THE TEMPLE.

In the time of King Solomon and Herod the plateau of Mount Moriah consisted of 900,000 square feet. Around the Mount at the top there ran a small wall of 12 feet, which served as a balustrade. From this at a distance, 100 feet, stood the first large wall, “chomath har habaith,” that is the wall of the Mount of the House of God, 80 feet high and 50 feet wide, and that part of it which extended into the interior of the courtyard was 1,000 feet long on either of its two sides. Five gates were placed in this wall. The one on the east, made of deep-coloured

gold, 40 feet high and 20 feet wide, was named the (*Shaar Shushan*), that is, the "Gate of Susa" in consequence of the following historical event. After liberating the Jews from captivity, the Persian King, Cyrus the Great, assisted them from his own purse for the purpose of rebuilding the Temple, and expressed the desire that the Persian coat-of-arms should be placed above this gate. For ritualistic reasons, however, the Jews could not, to their great regret, comply with his request, but they caused a costly sculpture representing the City of Susa to be made, and placed it above this gate, naming it in honour of King Cyrus, "The Gate of Susa." The wall above this gate was somewhat lower than the rest, in order that the high priest might survey the interior while burning the *red heifer* on the Mount of Olives. All gates, were of the same height and faced each other, but as the ground of the interior was 44 feet higher than that of the fore-court, and whereas its gate was only 40 feet high, it would, under ordinary circumstances, have been impossible for the high priest to survey the interior. To obviate this difficulty, this part of the wall was made lower.

The second was the *Tadi or Secret Gate*, on the north, which, in order to distinguish it from the others, was made triangular in shape. The upper part of it was set in costly black stones, supposed to have been lapis lazuli. Priests who became unclean and rendered unfit for divine service could pass through this gate unnoticed, knowing how to effect the passage unobserved. For this reason it was called the *Tadi*, or Secret Gate.

The third gate, on the north-west, was named "Kipuioth," meaning the "Garden Bower." In the whole city of Jerusalem no garden was permitted, in order that worms might not defile the wood intended for the altar fire. Beneath this gate, however, there existed a garden formed in the time of Joshua, furnishing spices and incense. This gate was made of green transparent crystal.

On the south side there were two gates of silver, called, "The Gates of Huldah," after the prophetess of that name, because near them she took her abode while prophesying the destruction of the Temple by Nebuchadnezzar.

In the vicinity of the outer wall was situated a recreation hall, supported by white marble columns, arranged in clusters of three, and of a

thickness that it required three men to girt them with their arms. The capitals of these columns were of solid gold. Internally and externally against the wall were erected colonnades, divided into 135 separate chambers or cabinets, each having its own name, according to the use it was put to, or the part of the service that was performed therein. The windows both small and large were framed in gold, and enclosed panes consisting of rare and costly stones. There was no glass known in those days. All the galleries and roofs were of pure gold. The Southern Wall was double the width and height of all the others, and immediately in front of this wall were placed three small forts and one larger citadel on either end. These citadels were constructed on the same plan as the walls of Jerusalem.

The hall on the west side was very large. There King Herod assembled the people for political discussion. There also Agrippa delivered a political address to an assemblage of 6,000 people.

XII.

THE CHAMBERS OF THE COLONNADES.

These chambers, as mentioned in the preceding chapter were 135 in number, but we have only space to enumerate the most important of them.

(a) THE "BETH HAMIDRASH."

This was a lecture chamber, wherein those learned in the law, used, during their leisure time, to instruct the people—mostly on Saturdays and Holidays—in the Scriptures, as well as in the precepts of the Lord.

(b) THE CHAMBER OF ARMS.

This was a kind of cabinet wherein arms and weapons of any description, collected from the time of David, were preserved. Amongst these was one said to have been invented by King David himself. It was a weapon of a peculiar construction and very terrible in its

effect. It killed neither by fire nor by arrow. A poison of a most deadly nature, with which the barrel was filled, was the destructive agent, which poison on being discharged spread pestilence for a distance of two leagues, destroying every living being that came within the sphere of its influence. David, however, possessed the antidote for counteracting these dreadful effects. Kings and princes strived to get possession of this dreadful instrument of death, but in spite of their most zealous efforts nobody ever succeeded in obtaining it.

In consequence, however, of its destructive nature the then existing rulers met in conference and proposed to enter into a treaty with King David, one of the clauses being that this weapon should henceforth not be brought into use. To this treaty David acceded, ratifying it with his own signature. He caused this infernal machine to be deposited in the Chamber of Arms, and it was never again used in war.

On the occasion, however, when Queen Athaliah contemplated the entire extirpation of the dynasty of David it was again brought into requisition. When the child Joash, said to be dead, fell into the hands of a priest loyal to the house of David, he was kept by him, together with his nurse, for six years, until concealment no longer possible. Fearing a sudden discovery, and in order to protect his ward, the high priest Jehoiadah went into the Chamber of Arms and brought out this noted weapon, issuing at the same time a proclamation, in which he announced to the people the impending coronation of the King of the House of David. That solemn rite was consummated on the same day in the Court of the Women. Athaliah on being informed what had happened, and hearing the people cheer the new king, ran enraged to the place of coronation, where, on being perceived by the multitude she narrowly escaped being killed by them within the precincts of the Temple, which would have involved its desecration. This the high priest did not permit, but directed that she should be taken to the Bridge of Arts, from which she was precipitated a depth of 600 feet. Her body was dashed to pieces and nothing but fragments were found.

(c) THE CHAMBER OF GEMARIAH

in which the Prophet Baruch, in the name of Jeremiah, predicted the destruction of the Temple by Nebuchadnezzar, the Babylonian king.

(d) THE CABINET OF KING NATHAN.

The name of this chamber originated in the following event :

In the days of King Nathan, the Notables of other nations were zealous to intermarry with the Jews, whose State was then in the most flourishing condition, and for that purpose caused their daughters to be brought up in the Jewish faith. Under these circumstances, having upon a certain occasion been consulted by a Jew as to the propriety of acceding to a proposal to marry a non-Jewess, the King not advising him to the contrary, the proposal was accepted. Upon the occasion of the solemnization of the marriage the non-Jewish members of the family having come into the Temple, and being worshippers of the Sun, the chamber in question was allocated for their reception. This, however, they suddenly left as soon as the Sun made its appearance, and ran to worship it, thus causing a desecration of the Holy place. For that reason this chamber was entirely closed, and, as a punishment to the king, received his name.

(e) THE OVERTHROW CHAMBER.

In this chamber, during the reign of King Zedekiah, Jeremiah was taken into custody in consequence of a calumnious accusation brought against him by Paschor, the false prophet.

(f) THE CHAMBER OF JOCHANAN.

In this chamber Ezra gave absolution to the Jewish pilgrims returning to Jerusalem, who, having married heathen wives while abroad, had committed a serious transgression. In order to better understand what actually did take place on that occasion, I must allude to and shortly explain an instrument called "Magrepha." It was spherical in shape, and capable of producing a sound so powerful and penetrating that it inclined the hearer, even at a great distance, to the greatest devotion. The pilgrims, therefore, upon hearing the tone of this instrument were so overcome with deep repentance and remorse in consequence of their religious transgression, that, crushed in mind, they hastened to the Sanhedrin, craving their absolution, which was, however, refused them. Esrah, then the president of the Sanhedrin, perceiving their deep and honest remorse, had the

suplicants called into this chamber and addressed them as follows : " You wish to offer sacrifices and thereby to atone for your transgressions. Well, as you see, the Sanhedrin refuse your supplication. If, however, in true humility you repent your error, I myself will without your sacrifice give the absolution you crave for, on the condition that you consent to divorce your wives and devote yourselves, henceforth, with your whole heart to a religious life." To this the pilgrims consented and received absolution.

(g) THE CHAMBER OF TOBIAS.

Named after the Ammonite Tobias, the friend of the heathen King Sanballat. The son-in-law of this King being a Jew was ambitious to obtain the office of High Priest, and requested his father-in-law to invest him with that dignity. In those days the office of High Priest was only obtainable, either for a large amount of money or through the influence of the crown. In either case, however, it was imperative that the aspirant should be a descendant of the High Priest, and a member of the priestly body ; and as Sanballat's son-in-law did not answer to either of these conditions the attainment, therefore, of the office he aspired to, was rendered an utter impossibility. Still, however, having once conceived the design, and loth to see it nullified, he endeavoured to persuade the King to declare war against the Jews and thus he hoped forcibly to obtain the high office for himself.

The Ammonite, Tobias, having been made aware of this project dissuaded the King from the war, and explained to him the position from his point of view in the following manner :—

" All your endeavours would be of no avail, and you would not by the shedding of blood obtain the end you desire, even should you conquer. The dignity of High Priest could not be conferred upon your son-in-law, as he is not of priestly descent. You must, therefore, have recourse to other means, and I would counsel you to the following : The present temple is built upon Mount Moriah, but really Mount Gerizim is the more appropriate spot whereon the site for the House of God should stand, as it is stated in the Holy Writ : ' On Mount Gerizim shalt thou dispense blessings.' This Mount is your property and you

may cause another Temple to be erected on it, appointing your son-in-law to the office of high priest, to which end I will strengthen you with my own adhesion. If once the Jews see a Temple built on that Mount on which the blessing of God rests, they will then all come over to our side and the new Temple will surpass the present one. To obtain the plan of the building I myself will go to Jerusalem, and from one of the cabinets of the Temple where the same is kept, take a precise copy of it." The king followed the advice of his much-respected friend, who, as arranged, went to Jerusalem, where on his arrival he was received with great demonstration of honour. A deputation headed by the chief-warden of the Temple, Jochanan ben Ellishaw, saluted him at its gates, and assigned to him the chamber in question, where on being left to himself he at once commenced surreptitiously to obtain the plans. The treachery, however, being soon discovered, Tobias was with great shame expelled from that chamber.

(h) THE HALL OF TEMPTATION.

In this hall the sons of Jonadab, the son of Rechab (Jer. xxxv. 2) were tempted, by the prophet Jeremiah, by the setting before them, in the name of God, some wine, of which, however, they did not taste a single drop, having promised their father on oath never to partake of any spirituous liquor or strong drink.

(i) THE CABINET OF MAAZIAH.

This was the hall of the keeper of the Temple, Maaziah ben Shalem.

(j) THE HALL OF REPAIRS.

In this chamber was deposited the shekel money, collected towards defraying the expenses connected with the sacrifices and all the repairs.

(k) THE HALL OF GIFTS.

Here gifts, consisting of gold and silver utensils, were stored. This chamber was only opened once every month, for the purpose of counting the vessels and checking their number. They were at the same time examined, with a view of ascertaining whether any of them had in any

way become defective. In which case the defective vessels were declared unfit for service, sold, and the money realised transferred to the chamber of repairs.

(l) THE HALL OF THE MODEST POOR.

The receipts of this chamber were very extensive, and used to support the modest or unimportant poor, to whom gifts were sent to their own homes without their names ever becoming known.

(m) THE WARDROBE CHAMBER.

In this room the old priestly garments were kept till the second night of the Feast of the Tabernacle, when they were twisted into lamp-wicks to be used during the feast of the well : and also for the illumination of the whole city of Jerusalem during the night of that feast which was celebrated with great pomp and splendour.

(n) THE STORE ROOM.

All tithes and contributions of a similar nature, destined for the service of the Temple, were deposited in this room.

(o) THE HALL OF THE FIRST FRUITS.

This was used as a store room for all the first fruits.

(p) THE EXCHANGE CHAMBER.

In this room, on the 15th day of the Jewish month of Adar, the trustees and stewards of the Temple used to be assembled for the purpose of receiving the shekel money towards the necessary repairs of the House of God. These contributions being obligatory a seizure was made upon the goods of all persons, who by the 25th of that month, had not discharged their obligation, but all the objects seized were kept in this chamber until redeemed.

(q) THE APOTHECARY'S HALL—(Dispensary).

Here Ahijah, the Physician, prepared the medicines for the priests who being lightly dressed, and barefoot, and eating half-roasted meat were very often subject to illness.

(r) THE CHAMBER OF PROSCRIPTION.

All forbidden objects were collected in this chamber.

(s) THE CHAMBER OF WAR.

In this Chamber the Minister of War used to pray for the victory of the Jews before going to war, and was accustomed also to hold a service on the return of the army from the battle field.

(t) THE HALL OF ADJUTANTS.

This was the special room of Aide-de-Camps of the Minister of war.

(u) THE WATCHMEN'S HALL.

In this chamber the Watchmen of the Temple assembled every morning, in order to arouse the Priests and Levites in proper time for the Temple service.

(v) THE NIGHT WATCH.

This watch was divided into 15 chambers for the same number of officers on night duty, for whom also beds were provided, and for that reason it was also called the Chamber of Beds.

(w) THE HALL OF KORAH.

The gate keeper, Korah Ben Imna, had here his abode.

(x) THE COUNCIL CHAMBER.

The Sanhedrin, being the supreme judges of the land, used during the time that they held office, to hold their sittings in a chamber within the interior of the Temple, but forty years before its destruction they were deprived of their jurisdiction as independent judges, and a Roman Senator, as an assessor, was added to their number. As, however, the admission of a non-Jew within the precincts of the Temple was strictly prohibited, the chamber now referred to, without the Temple, was selected for their future sittings.

(y) THE HALL OF CURTAINS

This hall had five divisions or chambers, in which virgins were employed in the manufacture of curtains for the Temple. In the course of time these Halls were wickedly misused, in consequence of the clandestine manufacture of curtains for heathen worship. King Josiah when these improper practices were discovered, closed these halls for ever, branding them with the name of "Halls of Prostitution."

(z) THE SECOND HALL OF CURTAINS.

After the above-mentioned chambers were closed another hall was selected consisting, by way of precaution, and with the object of preventing similar mal-practices, of one apartment only. Notwithstanding, however, this precaution a grave offence took place. An idol, with eyes of lead, having been clandestinely made or procured, a fire was lighted behind the idol, in the month Thamus, which caused the lead to melt, and was intended to make the people believe that this figure shed tears, during the month so fatal to Jerusalem. The superstitiously inclined portion of the people were thereby much mystified and perplexed, so that this hall was proscribed and closed. In its stead

(aa) THE THIRD MANUFACTORY

so-called was put up, and watched over by overseers (Levites) day and night.

(bb) THE HALL OF PIGEONS.

In this hall were placed, with inscriptions on them, three collection boxes, and from the money therein so collected were purchased old or young sacrifice-pigeons, in accordance with the desire the inscriptions intended to convey.

(cc) THE HALL OF THE ALTAR GUARD.

In which the priests of the 24 watch divisions passed their time when off duty.

(dd) THE HALL OF THE SINGERS.

In this place the Levites and the choir used to assemble before proceeding to the Court of the Men ; on the steps of which it was their duty to chant the "Psalm of Degrees."

(ee) THE CABINET OF THE KING,

(During the Period of the Second Temple.)

It was the privilege of the crown to nominate the High Priest, during this period, and it was in this chamber that the king for the time being exercised this high and sacred right.

(ff) THE UTENSIL HALL.

The gold and silver utensils used for the daily meat offerings were kept ready in this chamber, and, as they were required, they were brought out at the request of the priests.

(gg) THE HALL OF PRAYER.

Here the people usually assembled for prayer to the one living and true God.

(hh) THE HALL FOR BURNING DEFILED OFFERINGS.

This was a building having four columns only, supporting a roof, underneath which all offerings that had become defiled were burned. It was situated in the courtyard to the left of the east gate.

(ii) THE FIRST COURT OF JUSTICE.

This was a similarly constructed building, but with a golden roof. It was a Court of First Instance, or little Sanhedrin, and was competent only to try civil cases. This court consisted of 23 members, sitting in a semi-circle, the president with his deputy in the centre ; and the remainder of the judges right and left according to seniority. Opposite to them stood, in three rows, the candidates for judgeships, from whose midst, in case of necessity, substitutes were taken. Between the

Sanhedrin and this body sat two law clerks, whose duty it was, from the depositions as well as from the verdict, to draw up a protocol of the proceedings.

(kk) THE ARSA-CABINET.

Here sat the leader of the musicians, Ben Arsa, directing the musical service, who by a sign indicated when to commence or to finish the music.

Westward of the "Har Habaith," with the exception of an ornamental wall, 40 ells high and 5 broad, there were no buildings of any description.

The remaining chambers and hall will be fully described later on.

XIII.

THE INTERNAL PORTION OF THE COURT WALL.

This part of the wall contained three rows of seats, steplike, one above the other, for aged worshippers to rest on. On these seats also were placed on the eve of the first day of the Feast of the Tabernacle, when that day happened to come on a Sabbath, the palm branches used during the celebration of the feast, as it was not permitted to carry them on a Sabbath from one place to another.

XIV.

THE INNER COURT YARD.

This was a perfect square of 1,000 feet, in which the courts for men and women, also the interior buildings and the Holy of Holies, were placed much nearer to the north wall ; and in order to prevent crushing

and its possible consequences, the chief entrance being on the south side, two gates were there provided, whilst the remaining three sides had only one gate each.

XV.

THE HURDLE FENCE.

In the courtyard before the wall of the two courts, ~~king for~~ a square space formed of marble columns and fenced-in, hurdlelike, with sticks, called the "Soreg." It stood on an elevation of about two feet, and at a distance of 20 feet from the wall. On the marble columns there was written, in the Hebrew and Greek languages, the following inscription : "Every non-Jew who shall venture to trespass this boundary will be answerable with his head for such temerity."

This inscription having in course of time raised the envy of the Greeks, they entered the enclosure and removed thirteen sticks. The Asmodians, in consequence, revenged themselves in a great slaughter upon the Greeks, and caused the thirteen sticks to be replaced by new ones. A prayer was then ordained to be used, which every one was obliged to say on approaching the enclosure.

XVI.

THE EARTH WALL.

This was called the "Hil."

The nature of the ground on which the Temple stood was, as already described, a steeply rising one, and so were the walls of the hall, standing higher than the court walls, which rose continually higher. The rise really commenced on the east side at a distance of eight feet from the wall of the "Har Habaith ;" then, again, the 20 feet taken

up by the wall of the court of the women were 12 feet higher—and still continued rising. On the west side the ground was 44 feet higher than that of the court yard; on this account, therefore, the road leading from court to court until the interior was reached required to be raised by steps.

This "Hil" or wall, which went all round the *antemurale* Temple walls, was of prodigious strength, as it had not only to support the Great Court Walls but also to prevent all possible earthslips. On the highest point, at an elevation of about 2 feet, stood the hurdle fence, described in the preceding chapter as the "Soreg." This word is applied in the Talmud to the exterior space surrounding the wall of the Temple.

As already mentioned, where the ground commenced rising by 12 feet, 12 steps were erected, these led into the first division of the Temple, and extended, from wall to wall a length of 270 feet.

Outside the "Hil" there were the 24 watch-posts consisting of 3 Priests and 21 Levites, which have already been mentioned, in connection with the various chambers and halls previously described.

The entrance leading to the inner part of the Temple formed a separate square court, enclosed by walls 270 feet in length, by 80 feet high.

During the period of the second Temple this space was converted into the Court for the Women.

On the west side 12 steps led to a gate 40 feet high and 20 feet wide, constructed by Solomon, of a metal rarer than gold, but afterwards covered with plates of gold one finger thick. The Court of the Women, during the period of the Second Temple, was ornamented on three sides with marble columns. A gallery with golden supports, and with windows of artistic and costly mosaics, ran round three sides of this Court and was specially constructed for the attendance of women during the celebration of the Feast of Water Drawing, held on the second day of the Feast of Tabernacles. By these windows the women were enabled to witness the ceremony without being seen by the men below. In an adjoining chamber the lamps and wicks, used on that occasion, for the illumination of the whole city, were kept in readiness.

Two sides of this Court were provided with portals, having silver doors, called the Portals for the Women ; the floor of which was higher than that of the Court itself, and the object of which was to prevent the assembling together of men and women. The steps leading to these portals formed a species of screen. In the four corners of this Court four other smaller Courts were situated, each measuring 40 feet square. They were entirely uncovered on account of the services therein performed, which we shall now endeavour to describe.

XVII.

THE DAILY FUEL COURT.

Wood sufficient for one day's use was brought into this chamber for the purpose of being cleaned of worms, and for the removal of branches, and as during this process disagreeable vapours rose the building was open at the top so as to allow of their escape. The cleaning of the wood was accomplished by a priest having a corporal defect, from which however he still hoped possibly to be cured.

THE COURT OF LEPERS.

Lepers finding themselves in a state of convalescence were brought to this chamber, for the purpose of undergoing a process of cleansing and of witnessing the offering of a sacrifice which always accompanied the ceremony. This was also a roofless chamber, for the reason that the cleansing ceremony required an open and airy space.

THE DAILY OIL COURT.

A quantity sufficient for one day's consumption, both for lighting and sacrificing, taken from the yearly store, was daily brought in here, and in order to keep the oil fresh this chamber was also roofless.

THE COURT OF THE “NASIRIM.”

The term “Nasirim” was applied to those persons who were compelled to live secluded for thirty days, and who had taken an oath not to taste any wine, nor to have their hair cut, and to submit to other privations of a similar nature. At the expiration of this seclusion they were taken into this chamber for the purpose of presenting a sacrifice. Their hair was then cut and thrown into the fire. This produced a disagreeable smell, which found escape through a spacious opening provided for that purpose.

In the Court of the Women was erected a hall, formed of marble columns with a splendid roof of massive gold. This was the tribunal of Second Instance, and in it the Sanhedrin, sat in the same order as previously described, and administered justice ; but in civil matters only.

Another building was named the King’s Pulpit. During the first Temple this consisted of a tower, 40 feet high, supported by two columns of enormous thickness, all covered with gold, the roof being ornamented with gold and purple enrichments.

During the Second Temple the form of this building was entirely different, and consisted simply of a gold canopy supported by four columns of the same material. On the advent of every sabbatical year, during the Feast of the Tabernacle, the Jews assembled in the Temple in order to hear the Word of God from the mouth of the king, who, from this pulpit read out to an attentive and listening audience a chapter from the Scriptures, which began with these words : “Assemble the people.” From the same pulpit, also, the high priest on the Day of Atonement read the laws concerning the priesthood, standing the whole time, as none but members of the dynasty of David were permitted to be seated in this court. Under this canopy sat Joash on the occasion of his being crowned King by the high priest Jehoiada ; and King Hezekiah when reading to the people the insulting letters addressed to him by Sennacherib ; and lastly, King Josiah at the time when giving his solemn sanction to the renewal of the covenant between Jehovah and Israel.

On the eastern side of the Court of the Women, through its entire width, and separating it from the Court of the Men there was a wall, 80

feet high and 10 feet thick. The floor of the latter being 15 feet higher, the rise was converted into 15 steps which led into that court, and through it to the great wall, in the middle of which there was a gate. During the period of the first Temple it was named the "Upper Gate," and during the second in memory of its donor, the "Gate of Nicknor." Nicknor, a Jewish citizen, it is said, brought this gate from over the sea at the risk of his life. It was 40 feet high and 10 feet wide, plated with a metal rarer than gold, and most elaborate in its construction. It required the strength of 20 men to open it, which was, however, only done on occasions when the "Nassi" (*i.e.* prince or president of the community) entered by it on the Sabbath, or new moon, or on the day before the Sabbath, during the general pilgrimage of the Jews to the Temple.

On either side of this gate there was a cabinet or chamber. That to the right was called the "Wardrobe of Pinchas," after the chief overseer, under whose care the garments of the priests were placed. Ninety-six wardrobes, guarded by 24 watchmen (*mishmorim*), were provided for the purpose. To avoid any change of garments a list describing the contents was attached to each press. The chamber to the left was called "Chawitim." In it the priests prepared the dough of the perpetual offering, of which one half was offered in the morning and the other at the evening sacrifice.

The Nicknor gate was also provided with two small wickets. At the one, women after confinement, by the offering of a pair of doves, and lepers by the ceremonial known as the hand-stroke, were declared purified. At the other the "accursed water" was given to "outcast" women, which had the effect that, if they were innocent, it left them unharmed, but if dishonored, their abdomen commenced to swell and death soon ensued.

On both sides of the "Nicknor Gate" there were two other gates, one for entrance and the other for exit respectively.

Underneath the buttress wall there were four vaulted chambers. In order that the service in the Temple might not be disturbed, one of these chambers was used as a school of music and singing, and the next adjoining for the keeping of apparatus necessary for instruction.

In the third chamber, those priests used to stay till Sunday morning whose duty at the perpetual offering ceased with the expiration of the Sabbath. King Ahaz entirely abolished the use of this Hall, on the occasion of his ordering the removal of the gold decorations of the 10 engines, and the lavers, as well as the "brazen sea," to all of which we shall presently refer.

The fourth hall was the great yearly wood store.

Underneath these halls was a cave which led to the "Tadi" gate previously described.

The remaining three walls were of the same height and thickness, and enclosed together with the wall just now described, a space measuring 374 feet in length and 270 feet in width, to which admission was gained by seven gates, of which one was the "Nicknor" Gate just described. Magnificent curtains made of a purple and crimson fabric, interwoven with gold thread, and ornamented with a florid design in precious stones screened each gate. The remaining six gates, three in each wall, were placed at equal distances from each other, and were named as follows :

On the southern side.

The "Fuel Gate."—The wood required for the altar was taken through this gate.

The "Gate of Firstlings."—Through this gate the firstlings of all animals were led to the altar for sacrifice.

The "Water Gate."—The water from the well "Eitam," situate in the summer residence of King Solomon, distant 9,000 feet from the City, flowed underneath the threshold of this gate.

On the northern side.

The "Spark," or "Fire Gate."—A small fire was continually kept burning here in order that the requisite fuel might never go out.

The "Sacrifice Gate."—All sacrificial animals were killed here.

The "Gate of the Great House."—Here was situate the great furnace for purposes requiring heat.

These gates were 40 feet high, 20 feet wide and 10 feet deep. In order to make them in proportion to the space and imposing in appearance they were ornamented in front, *i.e.*, in the direction of the "Hil," with porticos of marble columns, 6 feet thick, thus forming hall-like

porches, 16 feet deep. In consequence of this depth, and to prevent the entrance of any uncalled person, or a glaring contrast through being open on the inside, they were closed by doors at both ends, opening outwardly and inwardly. The "Nicknor Gate" had one door only.

THE COURT OF THE MEN.

This court was 22 feet wide and 270 feet long. The floor was 15 feet higher than that of the court of the women, and this rise converted, as already mentioned, into 15 steps, led through the "Nicknor Gate" into the Court of the Men, on the wall of which were hung up all arms and trophies taken in war, as well as other costly objects.

THE GREAT HOUSE.

While describing the gates this room was referred to, and was also called "The Fire House." In one of its compartments a large fire was maintained, whereby the priests on night duty were able to warm themselves when coming from the cold cleansing bath (Mikvah).

The Great House was divided in two parts ; the compartment towards the interior was holy, and there none but priests could enter. In the four corners there were four small separate apartments, each having its own name, according to the use it was put to or the service that was therein performed, viz :

1.—THE CHAMBER OF ALTAR STONES,

situate on the east towards the exterior. The Asmodians deposited here the altar stones desecrated by the Greek Kings, who sacrificed on it unclean animals. Although these stones were rendered unfit for the service, still they could not be entirely removed.

2.—THE CHAMBER OF THE SHEW BREAD.

This was situated on the the east towards the interior. The shew bread was baked here. For each loaf there were two moulds, an iron one and a gold one. In the former it was baked and in latter one deposited on a marble slab.

3.—THE CHAMBER OF LAMBS.

In this chamber, situate on the east towards the interior, six lambs were always kept, and as two of them were daily sacrificed, one in the morning and one in the evening, they had instantly to be replaced by two others.

4.—THE FIRING CHAMBER.

This was the chamber, as above referred to, wherein a fire was constantly maintained ; and was placed on the west towards the exterior.

This chamber was also called the “ Hall of Receipts.” A Temple functionary was permanently installed in it, for the purpose of giving receipts for sacrificial oil purchased and intended to be used as an offering.

One of these Halls, on the north side, was also used as a sleeping chamber by a number of the priests servants, and for that purpose provided with benches, which were converted, as night arrived, into sleeping couches. Apart, however, from this, what gave this Hall the greatest importance is the fact that all the Temple keys were kept in a vault underneath. A marble slab, with a lifting ring of gold, closed the entrance to this vault, which a specially appointed servant guarded both by day and night, and for greater security even made his bed on the slab. All the keys were hung on gold chains, which it was, whenever required, also the duty of this person to take down.

In the south-east corner there was also another hall, in which the priests assembled early every morning, for the purpose of having their daily service apportioned to them by lot. At the windows of this hall the priests were wont to blow a trumpet, after a certain sacrifice, on Friday evening, as a sign that the Sabbath had begun, and on Saturday night as an intimation that it had ceased : also in time of war to announce to the people that the host had come out from the city to encounter the enemy.

Situated above the “ Spark ” or “ Fire Gate ” there was another hall, wherein the Levites assembled for the night watch. Above this gate a tower was also raised, as a general residence for the young priests.

The name of "Spark Gate" was, according to tradition, due to the circumstance that through windows in its locality the enemy once threw sparks of fire into the hold of the Temple.

On the north side, in the wall, between the Court of the Men and that of the Women, was situated a large hall, divided into three rooms, of such an elevation that its roof was on a level with the floor of the Court of the Men. The first was called the "Salting Room," in which the various saltings, requisite for sacrificial purposes were accomplished.

The second room was used for a similar purpose. In the third the cleansing of the inwards of all the sacrificial animals took place. On the roof of this Hall was a large tank or bath, in which the personal and ritual cleansings were performed, which, on the Day of Atonement, the High Priest himself according to law was required to observe. After the builder of this tank this Hall was called, the "House of Perwe." What is most remarkable in connection with this tank is, the acknowledgment that already in those days the problem of perpetual motion must have been haunting the mind. It is reported that the water never ceased flowing after Perwe, the builder, once set the machinery in motion, and that it kept perpetually rising to the roof, without the least human or visible assistance. In a very large loft above this hall there was a refectory, in which the priests consumed their portion of the offerings, and also a kitchen, in which the flesh of the sin and other offerings was cooked.

In the south-east of the Temple there was a similar hall, divided into three compartments. One of them, 32 feet long and 24 feet wide, with two doors, one leading into the courtyard and the other into the interior of the Temple building, was named the "Square Hall." This was the seat of the full Sanhedrin or Supreme Court, composed of 71 members, with the "Nassi" as president and the "Ab beth-din," meaning the "Father of the Court," as vice-president. As in the time of Solomon and in his palace, they sat in a semi-circle to the right and left of the president according to seniority.

In this hall, also, before the daily offerings the priests pronounced the "Sh'ma" prayer, the great embodiment of the Jewish religion, which in a few simple words expressed the very essence of their pure monotheistic faith. The second compartment was called the "Hall of

the Exiles." The Jews on their return from the Babylonish captivity dug here a well and found water; which, taking the neglected and forlorn state of Palestine at the end of 70 years of exile into consideration, was an occurrence of no slight moment. The third hall was the high priest's apartment. Here he generally stayed, and in it also spent seven days and nights in solemn exercises, while preparing himself for the great and holy day—the Day of Atonement. Here also, and in special receptacles, were kept the garments and insignia of his high and sacred office. On the south side was situate the "Hall of Abtinas." Abtinas was a manufacturer of incense in the time of the Second Temple. He kept his famous art, as far as strangers were concerned, a profound secret, communicating the same to his sons, or at any rate only to members of his own family. Above this hall there was another hall similarly named, which was called the "Hall of the Altar Watch." During the reign of King Solomon the descendants of the High Priest Zadok being chosen for the proper service of the altar, generally assembled in this Hall, and from here proceeded to the discharge of their various duties.

XVIII.

One of the most important divisions of the Temple, speaking of the Temple in the widest interpretation of the word, was the Court of the Priests, into which laymen were forbidden to enter. Only in extreme cases of necessity could permission be obtained.

Beams separated it from the Court of the Men, as if meant to say, "so far shalt thou go and no further." The ground here was higher, and there was a hollow between the two Courts, covered by a large stone, which ran through the entire width of the Court.

On the steps erected in this Court stood the Levites, who, directed by their leaders, accompanied the service with song and music, especially during the drink offering. While mentioning this offering we think it will not be out of place here to describe what really did take place during that ceremonial. The High Priest, whose duty it was to perform the libation, stood at the altar, supported by two priests. Opposite to them

stood the Director of the Temple music, also with two Priests at his side, who held trumpets in their hands, which they commenced blowing as soon as the Priest, standing on the right of the High Priest, and nearest to him in rank, waved two banners which he held in his hands. This was the signal for all to be in their places. Then as the High Priest bowed, with a view to commence the libation, the leader of the musicians struck the cymbal placed before him, which, as it is reported, produced a sound lasting for twenty minutes and which was heard at a distance of six miles. As its last vibration died away, the Levites, by a sign from their leader, commenced singing, accompanied by music. When they ceased, another cymbal was sounded and the service ended. During the Continual Offering only the Levites sang in a choir, which was composed of not less than twelve persons. Laymen, however, of noble birth, who were married to daughters of priests were permitted to assist the Levites with song and instrumental music.

The psalms appointed to be sung on these occasions were the following :

For the 1st day the 24th Psalm—"The earth is the Lord's."

For the 2nd day the 48th Psalm—"Great is the Lord and greatly to be praised.

For the 3rd day the 82nd Psalm—"God standeth in the congregation."

For the 4th day the 94th Psalm—"O Lord God to whom vengeance belongeth."

For the 5th day the 81st Psalm—"In thee, O Lord, do I put my trust."

For the 6th day the 93rd Psalm—"The Lord reigneth."

And, lastly, for the Sabbath the 92nd Psalm—"It is a good thing to give thanks."

We now return to the description of the Court of the Priests. The distance, commencing from the stone just referred to, to the altar was 22 feet, from the north side to the south, 270 feet. It may, therefore, be easily perceived, this Court being of such a magnitude, that however many the offerings might have been at one time, that there was sufficient room for all to be burned therein. When building the Temple, Solomon

had made the wise provision by which the whole Court of the Priests could be converted into a place for sacrifice, so as not to be entirely dependent on the altar if at any time an unusually large number of sacrifices presented themselves.

On the completion of the Temple Solomon also erected here a Throne Room. It was circular in shape, and the roof supported by 10 columns.

In this hall he performed his own devotions. Here he entreated the Almighty to listen in His goodness to all, be they Jews or not, who should enter the Temple to pray.

This liberal prayer produced a like disposition in others. It is well known that according to the law the offerings even of heathens were accepted, a fact which is abundantly attested by history.

In this hall also the half-shekel money was collected. This was in the nature of a poll tax, which every adult male from his 20th year upwards was bound to pay yearly ; and a collection box was specially provided for that purpose.

In another little box two gold tablets were kept, which respectively bore the inscription "To the Eternal" and "To Azazel," and had reference to the two goats which were specially sacrificed on the Day of Atonement. Two goats having been brought before the High Priest, he put his right hand into the box, withdrew from it one tablet and placed it on the goat to his right. Then with his left took out the other and placed it on the goat to his left hand. The inscription decided the nature of the sacrifice, namely, one was burned as a sin offering, and the other, as already described, was led forth into the Wilderness of Jeruel. This latter ceremony was called "Sending the Goat to Azazel," and signified that all sins were sent with it into the Wilderness, and atonement obtained for the people. The Talmud maintains that this goat was, in the Wilderness, thrown from a rock, and by its death atoned for the transgressions of the people. According to the law, however, this theory of a double atonement was quite unnecessary. "To Azazel" has been variously interpreted "to lead forth;" "to pass away;" "to the demon" of the Wilderness. Others think that "Azazel" was the name of the rock from which, as the Talmud supposes, the goat was thrown.

XIX.

THE ALTAR.

This imposing structure which absorbed the thoughts and the whole religious feeling of the Jewish nation, was the centre of all their worship, and, in consequence of the awe with which it inspired them it still remains a symbol of the true faith, and requires a fuller description. We shall therefore dedicate to it, and to the ceremonies connected therewith, the following chapter.

The Altar stood in the Hall of the Priests, and was a structure of enormous proportions, measuring from north to south 124 feet, from east to west 64 feet, and rested on a base five hands high, on which a casing of gigantic dimensions was mounted, with a gangway running all round its edge. On this casing again, another one of nearly the same size was erected. The four corners were provided with a small box, each open at the top, and which were called the "Horns of the Altar." An essential part of the ceremony consisted in the High Priest walking round the gangway and sprinkling these horns with the blood of the sacrificial animals. In the base, placed in the south-east corner, was an opening through which, and by means of a conduit the superfluous blood and all other impurities were let into the brook Kedron, at a distance of two feet beneath this gangway. A red line ran all round the altar and defined the limit of the prescribed sprinklings, which, with certain sacrifices, took place on the upper half, and with others on the lower half of the altar. To mark a further distinction, the two altar divisions were also differently decorated. For the Priests who attended to the burning of the sacrifices a gallery was provided round the burning spot, on the top of the altar. This gallery was four feet wide, beyond which the pieces of flesh lay in readiness, in a width of two feet. Two feet further off, piled with wood, commenced the burning space occupying the remaining part of the platform, on which the flesh was sacrificed.

On the altar platform were also placed two silver basins, that in the south corner for the wine, and that in the west corner for the water

libation ; the water and wine escaped through pipes underneath the ground.

The Altar was built, according to tradition, on the spot where Abraham by God's command was about to sacrifice his son Isaac. Three gently rising slopes, but differing in their dimensions, led up to the Altar.

The central slope leading to the platform, a height of 16 feet, measured 64 feet in length and 32 feet in width, and was used by the priest for carrying up the flesh. This operation caused a great deal of fat to run down the slope, and as a precaution against slipping, salt was strewn upon it.

The slopes to right and left led to the lower gangway only, a height of 10 feet, and measuring 62 feet in length and 14 feet in width. By that on the right the priest ascended who had to perform the sprinkling of the horns of the altar with blood, and descended after the ceremony by that on the left.

With reference to these slopes it should be mentioned that the law of Moses in regard to decency, strictly forbade the use of any stairs at the Altar.

The fuel used at the Altar consisted of nut and fig wood, the duty of cutting which was incumbent on the Priests, and lasted from the 1st day in Nisan to the 15th of the month of Ab. On the conclusion of the felling the day was observed by festal celebrations. The axes used in cutting down the wood were then laid aside, and new ones were provided for the next year's felling.

The Altar itself was built of stones completely smooth and without the least crack. If by chance one occurred, no repair was permitted, and the stone was declared to be unfit. In accordance with religious statutes no tools used by human hand dare touch the stones which, consequently, were smooth by nature. Tradition tells that they were found only in one place called "Mibkaath Ben Kerem," on the shore of the Mediterranean, where they were dug out with wooden implements. The word Kerem, denoting a vineyard or orchard, would seem to denote that they lay as boulders, on the earth, and hence could be dug out with wooden spades, and were not quarried. In describing the fittings and utensils of the Altar, we may mention

the silver pans continually kept ready and used by the Priests for the removal of unnecessary and troublesome ashes with which they filled them and let them down to the ground by means of a golden chain. This operation was repeated until the Altar was entirely free from ashes, which were shot down a sewer situate in the south-west corner of the Altar base, and the entrance to which was closed by a moveable marble slab with a ring in it.

The other utensils and furniture which were used in the Altar service were, copper spoons or scoops, with which the hot ashes on the Altar were raked together, a large copper vessel in which they had to put for removal, copper three-prong forks for turning the flesh pieces on the fire, copper pans for boiling the sacrificial flesh, and twelve sprinkling basins made from very costly polished copper.

On the south side of the Altar stood two tables ; on one, made of silver, were 93 vessels and utensils used in the service ; and on the other, made of marble, the pieces of fat were placed before being transferred to the Altar fire. At the side of these tables were two pillars with a trumpet on each, which were used to give the signal for the beginning of the solemn sacrificial proceeding. On the same side of the Altar also stood a large brazen laver provided with 12 taps, in order that the same number of Priests might be able to lave their hands and feet at the same time. There were also 10 other vessels, provided by King Solomon, for cleansing the inwards of the sacrificial animals. These were made of polished copper, resting on wheeled foundation-plates of the same metal, and by means of these wheels they could be moved from one Priest to another. A very important and generally well known piece of altar furniture was the " Brazen Sea," a fountain 20 feet in width and 10 feet in height. It was with its superbly ornamented rim cast together in one solid piece, supported by 12 copper legs resting on a gold base, and pouring forth from their mouths, into the basin underneath, large jets of water. This fountain was also used for cleansing purposes. By command of King Ahaz, the " Brazen Sea " was taken down from its elevated position, having rested on a peculiarly shaped block of marble, and was placed on an ordinary paving stone. The Chaldeans at the destruction of the first Temple, broke this costly work to pieces and took the metal with them to Babylon.

On the north side of the Altar there were always ready for use 24 instruments used in slaughtering the sacrificial animals. On pressing a spring with which they were provided, a ring of great weight was thrown on the neck of the animal so as to prevent the moving of its head, and the killing was then easily and quickly accomplished. Near to the animals stood eight marble tables for the preparation of their flesh. Close to these tables was the slaughter hall, supported by eight columns, and provided with ten cleansing lavers, arranged five on each side.

Before entering into a description of the space between the Altar and the fore-hall, we must not omit mentioning two pieces of furniture to be found in the Court of the Priests. They were :

THE GREAT ORGAN (*Magrepha Gedolah*). It was made of cedar-wood, 5 feet long, 4 feet deep and 2 feet high, ornamented on the top with birds in chased gold, with eyes of brilliants, as a symbol of musical art. As tradition informs us, this organ consisted of 22 tubes in accordance with the number of the letters in the Hebrew alphabet, and each tube had 10 openings from which were emitted 10 tones. That the sounding together of so many notes must have been very effective, may be easily understood, and the popular legend went so far as to say that it was so shrill that two men, who were conversing together in Jericho, a great distance from Jerusalem, could not hear each other speak. During the Second Temple the art of handling this instrument was partially lost, and only 10 pipes could be played on. This circumstance was taken as an omen that the Temple was not destined to endure much longer.

THE LITTLE ORGAN. What was called the little organ was not of a kind which conveys to our minds at all the idea of an organ of the present day. It was a peculiar and unique instrument, both as to shape and quality, consisting of a hollow ball with one opening, made of an alloy of various metals, enclosing 12 smaller balls equally hollow and containing precious stones, on which, as on the breast-plate of the High Priest, the names of the separate tribes were engraved. Internally, on the outer ball were also engraved the names of Abraham, Isaac and Jacob. As soon as the High Priest offered up the continual offering the sacred act was announced to the city by means of this instrument. A Priest threw it down on the steps leading to the fore-hall, and the sound it produced

was heard at a great distance. Amongst other things a great moral power was ascribed to it, namely : that the individual who heard the sound was instantly moved to repentance. It disturbed the man in his sleep, and at his repast induced him to turn his face towards the Temple to kneel down and pray. This and such-like supernatural effects, tradition ascribes to the instrument which, judging from the description now given, we should rather term a bell than an organ.

XX.

THE SPACE BETWEEN THE ALTAR AND THE FORECOURT.

Between the Altar and the Forecourt there was a distance of 44 feet, and as the ground of the latter was 12 feet higher than that of the Court of the Priests, steps were needed, of which there were 12, to lead from one Court to the other. These steps were each one foot high, and covered the whole of the above mentioned distance of 44 feet, and were arranged as follows :—

The distance between the Altar and the first step was 6 feet, then followed 3 steps each 2 feet wide, then again a step of 6 feet wide followed by one 3 feet wide, and so on alternately, the last step being 8 feet wide.

It was on these steps, as already mentioned, that the priests stationed themselves while proceeding to pronounce the benediction upon the people

XXI.

THE FORECOURT ('ULAM).

This refers to the forecourt of the Temple proper and to the Holy of Holies. It was 200 feet wide and 240 feet high, with walls 10 feet thick. The façade, in the decoration of which neither gold nor precious stones were in the least spared, was of the most magnificent description.

At the sides of this Court there were two smaller ones which, during the Second Temple, measured 30 feet by 22 feet, and served as store rooms for the sacrificial knives. Those in use were kept in the court to the right, and those out of use in that to the left, and 24 cases were required for each sort of knives.

The entrance to the forecourt was of gigantic proportions. It was no less than 80 feet high and 40 feet wide, and as on account of the enormous size, doors would have been most unwieldly, a curtain was used in their stead. This curtain was of a costly description and of the richest workmanship. Amongst other emblems, the signs of the Zodiac were also woven in it. It may be mentioned that it was in this Court that King Herod wishing to impress Imperial authority upon the mind of the people caused a Roman eagle to be hung up, which so exasperated the city at the sacrilege, that a revolt took place, during which the Roman insignia was forcibly removed. At the sides of the forecourt, were erected the celebrated pillars, "Jachin and Boaz." They were hollow inside, and made of copper, 5 inches thick. Their size was imposing in the extreme, 36 feet high and 24 feet in circumference. The capitals represented two crowns 10 feet high, ornamented with wreaths of flowers of the finest gold. Over them were spread covers of the most costly materials, fringed with gold chains, bearing various representations of fruits of the same metal. Festoons, composed of gold flowers, precious stones and pearls, were stretched from the crowns to the wall of the forecourt. These famous columns were, during the destruction of the Temple, broken by the Chaldeans and the metal carried to Babylon.

~~Over~~ the gate or entrance to the forecourt were five cornices, they were 2 feet apart from each other, with the exception of the uppermost, which was 10 feet above the last. These were all embellished with sculptured flowers, and the spaces between them filled with tablets in panels ornamented with rows of precious stones and other decorations. To the forecourt also belonged the secret treasures of the Temple which were enclosed within thick walls, as enormous quantities of gold and silver were from time to time stored therein. It is no wonder, therefore, that the cupidity of the various neighbouring rulers and princes was thereby excited. King Shishak, of Egypt, in a war with Rehoboam, King of Judah,

was the first who took the Temple treasures away. Later on King Asa, of Judah, gave all the treasures he collected to Benhadad, King of Syria, in order that he might desist from attacking him, and to induce him to wage war against the King of Israel, his former ally. Then again Joash, King of Judah, was obliged to give the treasures which Jehosaphat, Jehoram, Ahaziah and himself, had devoted to the Temple, to Hazael, King of Syria, to induce him to retire from Jerusalem. Not long after King Joash, of Israel, having vanquished Amasa, King of Judah, and, penetrating into Jerusalem, pillaged the then existing Royal and Temple treasures. Still later Ahaz, King of Judah, collecting all treasures to be found in the Temple, sent them to Tiglath Pileser, King of Assyria, for the purpose of purchasing his assistance against Syria and Israel. Later on King Hezekiah emptied the treasure chambers of the Temple, and had even the gold and silver stripped from the walls and doors, in order therewith to purchase from Sennacherib, King of Assyria, the discontinuance of the war against Judah. Lastly, Nabusaradan, the Assyrian commander, who burned first the Temple, carried all the treasures with him to Babylon.

At the building of the Second Temple, Cyrus, the great Persian King, restored nearly all the treasures. During the continuance of this Temple the pillages and thefts of the Temple were vastly extended. Amongst these may be mentioned, the embezzlements by the High Priests—having Hellenic tendencies—themselves, the great robbery by Crassus the Roman Triumvir, and a host of others, until at last Titus when reducing the Temple to ashes took all its treasures to Rome, where they were repeatedly pillaged in the declining days of the empire by the Goths and Vandals. In this manner the Temple treasures were gradually dispersed and finally lost.

After this short historical sketch we now return to our description of the sacred fane.

At the entrance of the forecourt within the Temple there stood to the right a marble table, and to the left a gold one. On one table the hot shewbread was put to cool and then taken into the "Haichel." The Court of the Haichel, corresponded to the body or nave of our modern Cathedrals, between the entrance and the most holy place: not the Holy of Holies itself. On the other the shewbread was placed, which

had been removed from the gold table in the "Haichel," when it had fulfilled its purpose for seven days.

To be the better able to form an idea of the gold and silver so lavishly made use of in the Temple, the following legends, with which an old tradition makes us acquainted, will serve. King Solomon planted a vineyard in the Temple which annually bore golden grapes and which were not picked, but allowed to fall, and were afterwards gathered by the Priests. Another legend says that Herod also planted a golden garden, the fruit of which consisted of costly precious stones. In the forecourt also, were hung two gold chains; one of them, on the Day of Atonement, before entering the Holy of Holies, the high priest fastened round his body, by means of which, in case of his falling sick, he could be drawn out. To such an extent even was the injunction against entering the sanctuary by another than the High Priest strictly observed.

Twelve windows opened from the forecourt into the Haichel, and, as tradition says, in accordance with the number of tribes in Israel; through these windows the prayers of each tribe were supposed to mount to God the Father of all. In two of the windows rested two gold crowns which were made by the Jews on their return from exile, from the precious metals brought with them, and intended to adorn the brows of the High Priest Joshua, and their temporal Prince and Leader, who was designated "The Prince of the Captivity," Zerubbabel.

Another object of interest which adorned the forecourt was a brilliant chronoscope, if that peculiar instrument presented by Queen Helena may be so called. It served to fix the time once a day. Every morning as soon as the first ray of the sun fell upon this instrument, and the light it reflected appeared on the floor, the solemn performance of the continual offering commenced.

XXII.

THE HAICHEL.

A portal called the "Great Gate," 40 feet high and 10 feet wide, and consisting of two pairs of doors, led from the forecourt into the

Haichel. These doors were made of the choicest of wood, inlaid with gold and decorated with superb carvings. They all opened and closed from the inside, and no lock was allowed to be perceptible from the outside. There were also two small doors placed north and south of the Haichel ; that on the south side was never to be opened. To enable the priest, however, on duty to open the doors of the great portal, he had to insert his arm through a small window, and from the inside unlock the first pair of doors; the moment this was done he found himself in front of the second pair, which opened by simply withdrawing the bolts. Whilst the first door was being opened the people fell prostrate on their knees, face to the ground in order not to gaze into the holy precincts. Various miracles were told in reference to these doors; for instance, it was related that they opened of their own accord as the Sabbath, feast-days, or new moon dawned, thus intimating the commencement of the Feasts : which was then announced to the inhabitants of the city by the clanging sound of trumpets.

Forgetting for one moment the many centuries which have elapsed since the First Temple stood, the reader is now invited in imagination to enter into the Chamber of God. A room of colossal dimensions is presented to his astonished gaze. Walls of the finest marbles richly inlaid with gold and precious stones, as well as other decorations of the most artistic and wondrous order dazzle the sight ; whilst awe-struck, he beholds the sanctuary which for all times will remain the symbol of theistic faith : that sanctuary whose association sends a thrill through every soul, and whose mouldering stones at this very day awaken memories which inspire solemn awe and veneration.

The flooring was of marble, overlaid with boxwood and covered with gold plates, three inches thick. These plates were burnished and presented the appearance of a colossal mirror. The beams of the roof of the Haichel were of cedar-wood ; the topmost were 4 feet, and the lower ones 2 feet thick. The latter were inlaid with costly stones, and were richly carved and decorated. Altogether, walls, ceiling and floors produced a most magnificent and wonderful effect, and combined to render it an abode not un-worthy of the worship of the one and only God.

XXIII.

THE TEMPLE.

To the great monumental fabric, whose imposing splendour and colossal riches, and whose tragical fate has become proverbial, we think with justice a fuller treatment ought to be accorded, and with that intention we shall here endeavour to describe it in its principal details.

The Temple of Solomon was built in three layers of stone, faced with one of cedar-wood. The stones were said to have been of various colours, and so blended, that by their contrast they produced a splendid and wonderful effect.

The Herodean Temple was built entirely of stone. Before, however, proceeding to take cognisance of it as that grand building, whose beauty the people in their inward hope, thought, would only be surpassed by Temple of the Messiah, we shall here first describe the various furniture made use of in its service and in the worship of God.

In the Temple proper stood the following sacred emblems.

THE TABLE WITH THE SHEWBREAD,

measuring 4 feet in length, 2 feet in width and $2\frac{1}{2}$ feet in height. It was made of cedar or acacia wood and all its parts were overlaid with gold. The upper half of the legs was square and the lower round. Rings, through which gold carrying-poles were passed, were fixed on the square parts of the legs. In this manner the table could be carried about whenever desired. This duty was always performed by the Levites. The Shewbread made of the finest flour, was 6 hands long, 5 wide and 1 finger thick, the edges or ends were turned up by means of a mould ; and because all the loaves were exhibited they were called "Shewbread." On either end of the table a screen was raised with equidistant holes perforated in it. In these holes were fitted small semi-circular rods, extending from one screen to the other in horizontal rows of three. Altogether there were five rows, the upper one consisting only of two rods. The disposition of the Shewbread was such that two loaves were placed on the table proper and two on each row of rods, thus making twelve altogether.

THE TWO INCENSE VESSELS.

On the table between the two loaves stood two gold basins with incense, which were placed on the Altar every Sabbath ; the Shewbread of the previous week having been replaced by new loaves or cakes.

THE CANDLESTICK.

This also stood in the Temple proper (Haichel) and, on the south side. It was made of one solid piece of gold, weighing 1 cwt. It was 6 feet high, and had seven branches, the distance between the extremes being 4 feet. All were ornamented with cups, flowers and buttons. The central arm inclined towards the west, in which direction the Holy of Holies was situate, and the remaining six arms inclining towards the central , the whole rested on a pedestal of three legs. In each arm on the top there was a cup for the reception of the oil. At the side of the candlestick were placed marble steps hewn out of one solid stone, which the officiating priest mounted while lighting the wicks, filling or emptying the oil. For that purpose the following vessels and utensils were also used, a gold basket for the wicks, a gold pan for the oil, and a gold spoon for filling the lamp-cups with oil. According to others it is stated that crystal cups were first filled with oil and then inserted in the lamp cups, a priestly seal being put upon each of them. In case of one of the lamps becoming extinguished it could not be relighted until the cup was emptied and refilled with fresh oil.

SOLOMON'S TEN TABLES AND TEN CANDLESTICKS.

Solomon in his love of splendour was not satisfied with the one Table and Candlestick as directed by Moses, but added 10 of each, five of a sort for each side of the Haichel. Certainly, in order to comply with the law, only one table for the exhibition of the Shewbread, and one Candlestick for the burning of the lights were used at one time. Solomon evidently was intent upon exhibiting the riches of the Temple, and the addition, therefore, of these gold Tables and Candlesticks was employed for this purpose.

THE ALTAR OF INCENSE.

This Altar was entirely of gold, the plates three fingers thick, projecting a little on the top and so forming a ledge. In the opposite corners of

the square, two gold rings were fixed, through which a gold covered bar could be passed for transporting it whenever required. The gold plates were fastened to a frame of cedar-wood, 2 feet square at the base and 4 feet high. The position of the Altar was $13\frac{1}{2}$ feet in front of the curtain through which the Holy of Holies was entered.

As to the incense itself, this was prepared by boiling three different herbs, to which, two others, finely pulverised, were afterwards added. Incense was burned daily, morning and evening, and various vessels and utensils were used for that purpose. First of all a golden salver with a golden handled brush on it, wherewith the ashes left on the Altar from the previous day were swept off into the salver : a silver pan in which fresh coals were brought from the Great Altar, which the officiating priest again received into a golden pan for the purpose of transferring the same to the Altar of Incense : a golden bowl for holding the incense, and a golden spoon, which was always covered with a very fine cloth, so that the air might not injure it. Before burning the incense it was the duty of the priest thoroughly to examine it, and if found not fine enough to re-grind it in the golden mortar specially provided for grinding incense drugs.

THE TWO SMALL PILLARS.

In the Temple there also stood two small pillars. As the observances on the Day of Atonement were very fatiguing, the high priest on coming out from the Holy of Holies, placed the vessels he carried containing blood on these pillars, while he himself took a little rest.

This concludes the description of the more important ceremonial objects in the Temple, and we now turn our attention to that mysterious and wonderful portion of the Temple which filled the whole people with unspeakable awe and reverence.

XXIV.

THE HOLY OF HOLIES.

In the First Temple, the Holy of Holies was separated from the Haichel by a partition wall 40 feet high and 40 feet wide, gilt and superbly decorated on both sides in arabesques and representations

of birds and other objects. Above the entrance there were small openings for the purpose of allowing the perfume of the incense to penetrate into the Holy of Holies. The doors, 12 feet high and 14 feet wide, were made of olive wood, carved and inlaid with gold, and opened towards the interior. In the Second Temple this partition wall was removed. Curtains were substituted, hung on to two gold-plated beams 2 feet apart, in such a manner that one beam bore towards the Haiohel, and the other towards the Holy of Holies. The curtains were gathered up on both sides by means of gold hooks, and that for the following reason :—As on the day of Atonement, the high priest entered the Holy of Holies, holding in his hand the vessels with the sacrificial blood, he would not have been able to lift the curtains himself, and as no other person dared look into the Holy of Holies, which by lifting the curtains would have been the case, the gathering up, as described, was intended to meet the difficulty.

We can only advert here briefly as to what actually took place in the Holy of Holies on the Day of Atonement. Deep solemnity and awe pervaded all hearts. The high priest on entering closed his eyes, that the supreme beauty of the place might not inspire him with any vain or worldly thought. He made three steps forward, which brought him to the middle. Then proceeding again five steps farther he found himself between the two carrying bars of the Ark of the Covenant. In that position he performed the solemn act of sprinkling, on the conclusion of which, walking backwards, he withdrew from the Holy of Holies.

Of the curtains it is related that they were woven by virgins only. A legend of the Midrash informs us that during the First Temple the Queen mother, a highly gifted lady, worked on this curtain, that the texture was of the most magnificent and artistic kind, and that there was nothing like it on earth. Its weight was so enormous that it took 300 priests to carry it, and its beauty so exquisite that with admiration the observer became completely bewildered. Curtains of this description are said to have been made every year, the old ones being put to other uses in the Temple.

The Holy of Holies was a perfect square of 40 feet, and 80 feet high, or a double cubic of 40 feet, and its decorations were in entire

accord with the magnificence of the Temple. The Haichel and the Holy of Holies formed, really, one room, but as a distinction between the two was imperative, these curtains or screens effected the desired object. Sacred indeed was the Haichel : still more the Holy of Holies.

The injunction against admission into the Holy of Holies, as has been repeatedly mentioned, was most rigorous. Subordinate priests or laymen dared on no account to enter. The high priest himself only on the Day of Atonement could penetrate into the holy place ; and then solely for the purpose of performing therein the religious observances, which, in accordance with the law, took place four times on that solemn and august day.

On the west side stood the Ark of the Covenant, which, during the First Temple rested on a marble slab three fingers thick. Tradition has various legends in reference to this stone, namely : That from the spot on which it rested God created the whole world : that Jerusalem, consequently, according to the notions of the old Hebrews, was the centre of the world. Another legend says : That God having decided to create the world, threw a small stone into the waters, and that this stone came to rest on the spot where the Temple was built, and, also, that out of it the whole world arose. Thus have men struggled to account for and explain the visible world. Another legend again states ; That King David caught this marble slab, on which the name of God was engraved, as it came floating towards him, and commanded him to put down the foundation of the Temple ; that he transferred the same to his son Solomon, who placed it in the Holy of Holies for the Ark of the Covenant to rest on. To the Ark, on account of its great importance, the whole of the following chapter is devoted.

XXV.

THE ARK OF THE COVENANT.

The Ark itself was most simple in its construction. It measured 5 feet in length, 3 feet in width, and 3 feet in height, was made of cedar wood overlaid inside and outside with golden plate, and with the

exception that the golden plate overlapped the top thus forming a crown-like rim, it was not otherwise decorated. Rings were fixed in the four corners, and two carrying bars passed through them by means of which the Ark could be easily transported whenever it might be required.

On the lid of the Ark stood the two Cherubim. They were of magnificent proportions, for they were of great height and had two pairs of wings each, and with one wing they touched each other, while another of each was stretched over the Ark. One wing each, again, they spread towards the adjacent wall, while with the remaining they covered their configuration. Solomon did more than was essential by having three more than the prescribed number. In the Ark were deposited the Tables of the Covenant with the Ten Commandments engraved on them, which Moses had received direct from God on Mount Sinai. They were supposed to have been sapphires, two feet square and one foot thick, and, as tradition states, engraved by God himself. Fronting the Ark stood an urn filled with manna of the wilderness, as an eternal token of God's loving care for his people. Another object of pious remembrance, which stood in front of the Ark, was the staff of Aaron. In the Holy of Holies was to be found the horn containing the anointing oil of the kings and of the high priests; lastly, the golden mice; a singular memorial of times of great peril, were placed here. The Philistines having in one of their frequent encounters with the Hebrews, carried away the Ark of the Covenant, God, as a punishment, sent them a plague of field mice which destroyed all their harvests: upon this they returned the Ark, presenting with it these gold mice as a propitiation to the Almighty. During the Second Temple there was neither an Ark of the Covenant nor Cherubim, as these were entirely lost at the destruction of the First Temple by Nebuchadnezzar.

XXVI.

THE SIDE CHAMBERS OF THE HOLY PRECINCTS.

The Side Chambers of the sacred place enclosing the Temple, together with the Holy of Holies, consisted of 38 separate Chambers built in three stories against its sacred walls. These formed an upper, ground, and

lower floors, all communicating by staircases. The beams requisite to form the flooring rested on the Temple side on separate walls, the thickness of which diminished with each floor, thus making the upper chambers larger than the lower ones. These extra walls were erected for the reason that it was on no account permitted that those of the Temple should be perforated for the purpose of carrying the beams in question. There were 15 chambers on each side, north and south respectively, 5 to each floor on either side. On the west side there were only 8, namely :— In underground and ground floor 3 each, and 2 on the upper floor. There were 3 doors to each chamber, with the exception of one, which had five doors. As from the position in the plan the number of doors to this chamber seems rather puzzling, they are thus explained. Two doors led to adjoining chambers right and left, one door to the chambers above and one to that below, and the fifth door opposite to the windows, communicated with the Haichel. These 38 apartments were the Treasure Chambers of the Temple. In the north-west of these chambers a staircase was built, which led to the roof; this on being crossed over to the south, met another staircase which led to the roof of the Haichel, where a gutter was provided for the purpose of carrying off the rain water to a reservoir, and from thence to the aqueducts. This beneficial provision for the City of Jerusalem was due to King Herod. The north wall also contained various passages and rooms. One of them was used by the priests on occasions when they were called upon to perform certain acts which needed to be hidden from others. It was supposed to be the same room in which during the reign of King Josiah, the then nearly forgotten and extant copy of the Bible was discovered.

XXVII.

THE LOFT AND SPACE BETWEEN THE ROOF OF THE TEMPLE.

As the Holy of Holies could not be entered into by any one except the High Priest, and that only on the Day of Atonement, repairs were by no means an easy matter. To accomplish these, however, a priest

was let down every seventh year in a specially constructed box, open only towards that wall which required examination, and thus excluding the remainder of the holy place from his vision. This operation was effected through apertures in the ceiling specially provided for the purpose. This space between the roof was decorated in a similar manner to the Holy of Holies, and used as a repository for various sacred objects. There, tradition says, were laid aside in this attic the fragments of the first Tablets of the Law, which Moses shattered to pieces in his holy wrath on perceiving the golden calf. There, also, were preserved the original of Holy Writ, the manuscript of Moses himself, as well as certain sacred forms unintelligible to ordinary mortals. All round the whole building on the top, the forecourt included, there was a gallery studded with knives and various figures, for the purpose of scaring birds away. The antetypes of our more recent gargoyle and the emblems to scare spirits of evil omen. From these galleries to the flat on the top, the roof was arched ; the whole was studded with pikes, also for the purpose of scaring away birds, and, for certain reasons, sheeted with gold. Tradition also mentions a special lightning conductor placed in the roof ; it was in the form of some stone vessels filled with certain herbs which the high priest only knew how to select and which it was supposed had the power to draw off lightning.

The shape of the Temple, according to some reports, was that of a trapezoid, and is said to have been wider in front than at the back. Various symbolical meanings have been attached to this, of which some curious interpretations are still extant. We think it would be no digression from the purpose of this book if we briefly cite some of them. For instance, if the Israelites, it was said, turned their faces towards the Temple no enmity would avail against them, but if on the contrary they turned their backs to the Temple and their religion, they were assured of feeling unhappy amongst other nations, and of leading a life full of oppression and misery. Another interpretation compares the ground plan of the Temple to the shape of a lion, broad in front and narrowing towards the back, with all his strength lying in the point of his tail. These tropical and Oriental illustrations are not without a useful meaning, and suggest to the mind that men cannot forsake God

with impunity, and that the Great Supreme can be worshipped only with a spiritual service, remote from earthly disturbance.

XXVIII.

THE DISTRIBUTION OF THE TEMPLE SERVICE.

The number of persons engaged in the multifarious service of the Temple was very great ; there were 22,000 Levites alone ; and the system of relief from duty prevalent amongst them was the following : They were divided in 24 sections, each section having a week's duty twice a year. These were again divided into 7 sub-sections, 1 for each day in the week. The same system prevailed amongst the priests, but with an exception in regard to the incense, which was every day burned by a different priest. Special attention was paid to this, and no one was permitted to burn the incense a second time who had once in his life performed that service. The reason for this was the belief that the incense possessed the virtue of enriching the person offering it. Exception, however, was made in favour of the High Priest, who, in accordance with the law, was entitled by virtue of his exalted rank, to excel his brethren in all things ; hence the limitation above referred to did not apply to him.

The night watch of the Temple consisted of 240 men, namely, 30 priests and 210 Levites. The priests were divided into three, and the Levites into 21 separate sections, each watching at a different post. Thus it will be seen that the Temple was guarded at 24 points.

XXIX.

THE SACREDNESS OF THE TEMPLE.

We think it will not be considered a digression if we here relate some things in reference to the degree of holiness and veneration in which the Temple was held, and the rigorous rules which were prescribed and observed. On entering the courtyard every one had to take off

his shoes and was not permitted to carry any burden on his back. Nor was it allowed that any of the courtyards should be used as a passage in order to shorten a distance : persons were admitted for purposes of prayer only. It was the "House of Prayer." Another regulation directed that the worshipper or visitor should only enter by the right gate in the south wall, and the holy places by the left gate in the north wall. So on leaving the Temple they dared not look round. Mourners entered by the gate provided for exit only. Quick walking or running was prohibited, and every one must proceed in a low and measured step while within the Temple precincts. With reference to the degree of holiness, the whole space within the Temple walls may be taken as having consisted of eight great divisions.

1. THE GREAT COURTYARD, in which the whole building stood. To keep it sacred stringent rules were prescribed, and cases of exceptions against admission distinctly laid down.

2. THE TEMPLE BUILDING, standing at a distance of 20 feet from a railing which surrounded it, formed an enclosure, which in degree was more sacred, and the means adopted to prevent contact with persons or things unholy were still more stringent.

3. THE COURT OF THE WOMEN. The prevailing rules in reference to this Court were very severe ; in fact, the nearer the Holy of Holies the greater its sacredness.

4. THE COURT OF THE MEN.

5. THE COURT OF THE PRIESTS. Into this Court, even the ritually pure could only gain admission in cases of great necessity, and at certain times only.

6. BETWEEN THE COURT OF THE PRIESTS AND THE HAICHEL. This was forbidden ground to all but priests ; even they could enter at no other time except when on the service of the Temple. With priests the qualifications for fitness to enter the sacred place were that he should not be in any way deformed nor subject to corporal, physical or moral ills.

7. THE FORECOURT AND THE HAICHEL. This part of the Temple was considered holy to such a degree that the priests who were obliged to perform service therein, were before entering it, required to submit to a certain cleansing prescribed by the law.

8. THE HOLY OF HOLIES. The name sufficiently indicates the degree of sacredness of the place, into which none but the High Priest dared ever to enter.

Repeated reference having been made in our description in regard to the Day of Atonement, and that it was on that solemn day that the exclusive right of the High Priest could be exercised, it remains only to be added, that this happened four times on that day; namely, once for the purpose of offering incense, two for the performance of sprinkling the sacrificial blood, and once for bringing out the vessels which contained the same. Each time before entering he was compelled to undergo the cleansing which the ritual prescribed.

The withdrawal of the vessels from the Holy of Holies was a most onerous duty, and was an anxious time for the people. By the coming out of the High Priest they saw the decisive moment of their destiny approach, appear and disappear. A red thread suspended in the Holy of Holies showed to the high priest by turning white that the peoples' sins were forgiven. The news of the happy consummation of the peoples' prayer was received by them with great jubilation. It proved, however, that true repentance and earnest prayer could alone banish evil and sin impending over the heads of the Israelites.

XXX.

THE SUPERIOR FUNCTIONARIES OF THE TEMPLE.

As mention has already been made in a previous chapter, of the divisions of the priests and Levites in regard to the service of the Temple in a general way, we shall now supplement it by naming the 15 categories into which that service was divided, and in what manner each was governed :

1. A superior officer was appointed to see that the service of the Temple was observed at the proper time, neither earlier nor later. By him and his subordinates the priests were roused from their slumbers.

2. Another high officer had the command of the Levites watching the gates, and until he intimated to the trumpeter to give the signal, no gate could be opened or closed.

3. Another officer, named the captain of the watch, went nightly round to see if the men were at the posts doing their duty satisfactorily; and to punish them for any neglect. He had the power to inflict summary punishment. He carried with him a stout staff, his staff of office, and punishments were administered by him on the spot.

4. The Levites, who, with their music and songs contributed to render the service so imposing, were presided over by a Director, to whom also the trumpeters of the Temple were subordinate.

5. To another officer was entrusted the care of all the musical instruments, as well as the selection of new ones.

6. In order that there should not be any dispute amongst the priests, and no undue preference in regard to the allotment of their daily duties determined by ballot, a superior officer presided over this proceeding, and cast the lots on their behalf.

7. To another official belonged the duty of the disposal at fixed prices of doves requisite, as has been already observed, for certain offerings.

8. A special functionary officiated in the chamber of receipts, and his duty was to receive payments for wine, oil and flour, purchased by the people for specific sacrifices, which the officiating priest accepted on the production of the receipt for payment.

9. Receipts were also issued for money paid in for charitable objects, and to a specially appointed officer appertained the duty of seeing them distributed in accordance with the direction of the donors.

10. The walls and aqueducts were subject to the control of a special officer, who superintended their proper state and efficiency, and who took care that the least defect was instantly repaired.

11. An important post was the Temple physician. His was a wise and benevolent office, and the duties imposed upon him, when the number of priests and Levites is considered, were very onerous. The dispensary under his orders was an extensive and richly provided institution, and a large staff was subject to his direction.

12. The head baker was an officer whose duty it was to look to the proper baking of the Shewbread.

13. The preparation of the incense, apart from its ritual significance, was a work requiring great skill, science and judgment. This was therefore entrusted to a specially gifted and highly qualified person. The test as to the excellence of the incense was that the smoke should ascend vertically. The importance of this office is manifest.

14. A high official superintended the manufacture of curtains. It was his duty to procure the requisite materials, and supervise the work while in hand. All the weavers, embroiderers, spinners and dyers were under his immediate orders.

15. The last officer was the head tailor. Skill in making vestments generally procured this post for one who excelled. His duty was not only to see that the priestly garments were properly made, but also to procure the requisite and suitable materials.

XXXI.

THE REGULATION AS TO THE RANK OF THE PRIESTS.

The first and superior to all others, and to whose orders all owed implicit obedience was the high priest. The people regarded him equal, if not superior, to the King. The high priests in some things took precedence of the King. He was assisted in all matters by two officers, who saw that his orders were properly carried out. The priest on his right was higher in rank than the one on his left. Subordinate to them were again two others, "elders." They were the chief superintendents of the seven "watches" spoken of above. Next to them in rank were the chiefs over each "watch," also called elders. Subordinate to them again were three others, "the cashiers," whose office was to receive the Temple dues.

XXXII.

OF THE MIRACLES IN THE TEMPLE.

We must now deviate a little from the description proper to the Temple and the rules which were prevalent therein, in order to look for a moment into the realm of that belief which, from its very simplicity may be regarded as beautiful. The people imagined that a series of miracles continually prevailed in the Temple which had for their object, either to correct the errors of human helplessness, or to prevent accidents that might in any way affect the harmony of their worship.

The meat, which on account of the multitude of the sacrifices was kept in the slaughter house, remained fresh for several days without in the least producing an unpleasant odour : and it was believed also, that no rain could ever extinguish the fire which was burning on the Altar under the open heaven : and further that the column of smoke arising from the Altar went straight to heaven, and that no gale of wind, however violent, could in the least give it a lateral direction.

The following story, which will no doubt seem incredulous, was a subject of general belief, namely, that as the Jews on the great holiday came on pilgrimage into the Temple they could only, notwithstanding the enormous open spaces, find room enough by keeping close together: the moment, however, they fell on their knees face downwards there was suddenly so much room that not only were they able to perform this act of devotion in comfort, but also, the confessions which they then rendered could not even be heard.

The latter miracle extended on those occasions to the city itself. It is an historical fact that as on the great holidays, the Jews came on pilgrimage to Jerusalem there was, notwithstanding the great influx of pilgrims into the city, room for all, and it is reported that it never occurred that any one complained of the want of it. Of the Shew-bread it was related that, on being removed from the table, they were just as warm as when deposited on it eight days before.

XXXIII.

THE NUMBER OF HIGH PRIESTS.

How many men from Aaron to the destruction of the Second Temple have filled the office of High Priest, or what their names were in chronological order is a point involving great uncertainty, especially as the "Talmud" is uncertain, both as regards names and numbers. The Sacred Scriptures in the First Book of Chronicles, (vi. 50), refers to 23 only who officiated in the pre-Temple period, and during the early part of the First Temple. Their names were :—

Aaron	Amariah	Ahitub
Eleazar	Ahitub	Zadok
Phinehas	Zadok	Shallum
Abishua	Ahimaaz	Hilkiah
Bukki	Asariah	Asariah
Uzzi	Johanan	Seraiah
Zerahiah	Asariah	Jehozadak
Meraioth	Imriah	

As to the number of those who officiated during the First Temple, the book "Juchasin" in the second volume, points only to eight who were invested with the dignity of High Priest during that period, but adds, in deference to the opinion of the "Talmud," another eight to their number.

These sixteen priests were named :—

Zadok	Joshua	Seraiah
Achimez	Zidkijah	Hilkiah
Asariah	Joel	Asariah
Joram	Jotham	Jehozadak
Jehoiada	Hosea	
Zechariah	Shallum	

"Seder aulam sutta" is, however, of different opinion, and brings the number of the High Priests during the First Temple to twenty, namely :—

Zadok	Jehorada	Hosea
Achimez	Zechariah	Shallum
Asariah	Zidkijah	Hilkiah

Joram	Joel	Asariah
Joachas	Jotham	Seraiah
Joarib	Uriah	Jozadak
Josaphat	Nariah	

The book "Juchasin" quotes the total number of high priests from Aaron to the destruction of the First Temple as 29, and gives their names and description as follows :—

Aaron	Zadok	Joel
Eleazar	Achimez	Jotham
Phinehas	Asariah	Urijah
Abishua	Joram	Nariah
Bukki	Joachas	Hosea
Uzzi	Joarib	Shallum
Eli	Josaphat	Hilkiah
Ahitub	Jehoiada	Asariah
Ahimelech	Zechariah	Seraiah
Abiathar	Zidkijah	

Aaron and Eleazar, during the sojourn in the wilderness, Phinehas to Abiathar, before the building of the Temple but already in Canaan,

Zadok to Seraiah, during the First Temple period, Phinehas to Uzzi, descendants from Eleazer, Eli to Abiathar, descendants from Ithamar, Aaron's youngest Son, Zadok to Seraiah, descendants from Eleazer.

Referring to the high priests of the Second Temple period, the Talmud gives their number as 81, namely :—

Joshua, the Son of Jozadok	Matthias of Jerusalem
Jehoiakim, his Son	Jozar, Son of Simon
Elisaib, his Son	Eleasar, his Brother
Jehoiada, his Son	Joshua, Son of Sia
Jonathan, his Son	Johanan
Jaddua, his Son :	Joezer
Held an interview with Alexander the Great, The last of the men of the Great Synagogue.	Ananus, Son of Seth
	Ismael, Son of Pabi
	Eleazar, Son of Ananus
	Simon, Son of Kamath

Onias I, his Son	Joseph, Son of Kippah
Simon the Just, his Son	Jonathan, Son of Chanan
Menasse, Son of Eleazer	Theophilus, his Brother
Onias, Son of Simon the Just	Simon Cantheras
Schemaiah, his Brother	Matthias, Brother of Jonathan
Eleasar, Son of Charssum	Elioneus, Son of Cantheras
Jonathan, Father of Mattathai	Kantiros
Eleazar	Joseph, Son of Camel
Mattataih	Ananias, Son of Nebedens
Juda, his Son	Do. 3rd Son of Camel
Jonathan, Brother of Juda	Do. 4th Son of Camel
Simon, Brother of Juda	Do. 5th Son of Camel
John Hyrcanus, his Son	Do. 6th Son of Camel
Aristobulus, his Son	Do. 7th Son of Camel
Alexander, his Brother	Ananias
Hyrcanus II, his Son	Ismael, Son of Fabi
Eliahuani	Joseph, Son of Simon
Aristobulus II.	Ananus, Son of Ananus
Antigonus, his Son	Joshua, Son of Ananus
Ananelus of Babel	Ben-Ananus, Son of Ananus
Aristobulus, grandson of Hyrcanus	The 2nd Son of Ananus
Hananel of Egypt	The 3rd Son of Ananus
Joseph, Son of Alom of Zeppori	The 4th Son of Ananus
Ben Kotin	The 5th Son of Ananus
Phinehas, na-stas	Jesus, Son of Gamaliel
Jochanan, Son of Naharboci	Matthias, Son of Theophilus.
Baituth	Phinehas, Son of Samuel
Ananus	Ananus
Kathruth	Amitai
Issacher of Barkai	Sabthai
Joshua	Elisa
Simon, Son of Boes, father-in-law to Herod.	Ishmael
	Joshua, Son of Gamaliel

OF THE PRIESTLY VESTMENTS.

These were of two kinds: 1st. The Vestments of the priest in

general. 2nd. The gold woven and white linen vestments of the High Priest.

1. The vestments of the ordinary priests consisted in an upper and a nether garment, turban and girdle. The two first were made of Byssus, a kind of fine linen and the latter two of Byssus and wool.

2. The vestments of the High Priest were similar to those of ordinary priests, but with the addition of the mantle, the ephod, the breast plate and the forehead plate (mitre). The turban of the high priest varied in so far from the others that whereas the ordinary priests wore it in a conical shape, his was simply wound round his head. According to tradition, it consisted in a piece of cloth 32 feet long. The girdle, as with other priests, was made of Byssus and wool, in three colours. The mantle, as the principal vestment, was made entirely of purple blue wool, without sleeves, but with an opening at the top for the head to go through. It was fringed with 72 little globes of tri-coloured wool in the shape of pomegranates, and with the same number of little bells between them. These jingled wherever the High Priest went. Tradition says, that while entering the Holy of Holies they announced to the people his presence before God, and when he left the holy precincts unharmed, they intimated that their sins were forgiven. On the Day of Atonement the robes of the High Priest were entirely of white linen. The ephod was a coat without sleeves, reaching to the knees, and consisted of a front and back piece kept together only by the girdle, and on the shoulder by bands made of gold, and tri-coloured Byssus and wool, on which were placed two precious stones (shoham) set in gold. On these shoulder bands the names of the twelve tribes were engraved, six on each shoulder.

On the left.

Simon
Judah
Zebulon
Naphtali
Asher
Benjamin

On the right.

Reuben
Levi
Isaachar
Dan
Gad
Joseph

The front plate or mitre was made of fine gold two fingers wide, and reached from ear to ear. A purple cord which passed through holes at the ends fastened the same over his turban. On the plate in front, the words "Holiness to the Lord" were engraved. The breast-plate was fastened to a wonderful piece of work made of gold, wool and Byssus threads, the latter in purple and blue. The breast-plate was fastened by two gold chains connecting the upper rings with each shoulder band of the ephod, and by means of a purple cord passed through the lower rings and two other rings fixed on the girdle. It was divided in twelve equal squares, with a precious stone set in each ; the names of the tribes were thereon engraved, with the addition of "Abraham, Isaac and Jacob," on the first stone on the right, and "Tribes of God," on the last stone to the left, as the accompanying diagram will explain.

Levi	Simeon	Abraham, Isaac & Jacob Reuben
Zebulon	Isaachar	Judah
Gad	Naphtali	Dan
Benjamin Tribes of God	Joseph	Asher

The biblical and modern names of these stones, their nature, as well as the miracles tradition supposes they performed, will be fully stated in the next chapter. We shall here only add, that the garments once worn by the priests on the Day of Atonement were never again put on.

THE STONES OR BREAST PLATE.

The Bible gives the names of these as follows: "Odem, Pitda, Bareketh, Nopheck, Saphir, Jahalom, Leshem, Shebo, Achlama, Tarsis, Shoham, Joshpe," arranged as in diagram.

Bareketh	Pitda	Adem
Jahalom	Saphir	Nophekh
Achlama	Shebo	Leshem
Joshpe	Shoham	Tarsis

1. **ADEM.**—Judging from his reddish colour this stone, we think, might be identified with the "Carnelian," a flesh-coloured stone still common. "Adem" in Hebrew means red, and may be rendered a gem of red colour, some have thought it was the ruby. Virtues of a wonderful nature have been ascribed to it: It was supposed to stop bleeding, and to have the virtue of strengthening the faculties. Tradition relates, that it was precisely for this reason that the tribe of Reuben was connected with it; Reuben, it says, having from penitence fasted a great deal, getting feeble, this stone restored his strength.

2. **PITDA.**—Supposed to be identical with topaz of our day. A pale yellowish gem found on an island in the Red Sea. This conclusion is arrived at from the circumstance that in Latin this name is synonymous with a city in Ethiopia, and that in the holy writ the name of "Pitda," as an Ethiopian city is also to be found. The cure of ophthalmia and disease of the kidneys was ascribed to this stone. When put into boiling liquids it caused them to cool instantly. For this latter reason was it considered typical with the tribe of Simeon, as if to cool the hot blood evinced in their transgressions.

3. BAREKETH.—What this was is very doubtful ; but its name denotes glittering, sparkling ; some authorities think it to be identical with crystal. Josephus supposes that it was an emerald ; others presume that it was a species of meteoric stone. The power of inducing victory in war is ascribed to it ; or if ground fine and mixed with food, it was believed to procure wisdom and knowledge, and for this last quality it was identified with the tribe of Levi, who gave to the people their priests and taught them true wisdom and the knowledge of God.

4. NOPHEKH.—Probably identical with the carbuncle garnet. The Septuagint renders it thus, namely ; a dark red stone or carbuncle. It had the power of making men merry. Tradition says, that in consequence of this attribute it was connected with the tribe of Judah. Judah was called to submit to a great many misfortunes in his life, and received this consolatory stone as a sort of compensation.

5. SAPHIB, identical with our sapphire, blue in colour with a cloudy flush, and for that reason it has been assigned to the tribe of Isaachar. Isaachar, who occupied himself much with the law, which was given under a cloudy sky. This stone was supposed to be a sure remedy against blindness, which it effectually cured.

6. JAHALOM, some authorities declare to be our diamond, others the emerald, the “Adamas” (adamant or diamond) of the Greek. It had the power of inducing somnolence, and of acting as an antidote to poison ; the power of conferring longevity on its wearer and of driving away all fear. These qualities were ascribed to the tribe of Zebulon, who dwelt on the sea, and who were known for their intrepidity and longevity, qualities generally prominent among people dwelling near the sea.

7. LESHEM.—Probably the opal or turquoise of our day. (Septuagint renders it opal.) The Leshem, it was said, lost its colour and brilliancy on the death of its owner, and regained the same as soon as it came into the possession of another ; that it saved its wearer from every kind of danger, and generally brought him luck. Why this stone was taken as a symbol of Dan was, that, in colour it resembled the eye of lion, to which noble animal Dan is compared in the Holy Writ.

8. SHEBO, which is identified with the hyacinth (Septuagint hyacinth or agate). It was supposed to have a cooling effect, to produce sleep, and the power of guarding against pestilence, as well as the virtue of giving grace and wisdom, qualities which the tribe of Naphtali possessed in a great measure.

9. ACHLAMA.—Probably the crystal of our day (Septuagint and Vulgate renders the amethyst). It was possessed of evil qualities ; it had the power of inducing evil thoughts, dreams and strife. For that reason it was assigned to Gad, a warlike tribe, and described as such by Jacob.

10. TARSHISH, now interpreted as the chrysolith, that is the topaz of the moderns, still found in Spain. It was supposed to be very effective against short breath. Tradition, however, says, that it was capable of making men wise and amiable, qualities of which the tribe of Asher was supposed to have been possessed in a very eminent degree.

11. SHOHAM, declared to be the emerald, but according to many sardonyx, or onyx, so called from its resemblance to the human nail. Its rare beauty and consequent high value was undoubtedly the origin of the legend, that griffins were always guarding it. If finely powdered it was supposed to have virtue to extract snake poison and so to render snake bites harmless. If worn round the neck it preserved from dangerous illness. A special quality, however, which made it more prominent, was that it could not bear the consummation of the joys of love in its presence, in which event it instantly split. An English king, it is said, was a witness of this quality. Why this stone has symbolically been assigned to Joseph needs no explanation. His chastity was proverbial.

12. JASHEPHE.—This word is almost consonant with jasper, a circumstance which led to its identification with that stone. Various curative properties were ascribed to it. Why it has been assigned to Benjamin is etymologically explained as follows : Jashephe may be translated, " he held his tongue," or, " he was silent," and because of his not divulging the sale of his brother Joseph, he is said to have received this stone.

THE INCENSE.

Many are the miraculous effects which tradition ascribed to it, among them the following : That it saved in time of danger and brought luck to Jerusalem : that its perfume healed every disease ; and that it enriched the actual burner. This last circumstance we have already once had occasion to mention.

The incense was composed of different substances, and Holy Writ gives their names as follows : Nataph, Secheles, Chélbena, and Lebona. The Talmud, however, contends that there were more, and makes the compound to consist of 11 different drugs and spices, namely ; Zari, Ziporen, Hélbena, Lebona, Mor, Kezia, Siboletnard, Karkum, Koschet, Kinamon ; to which the four following ingredients were also added, Boris Karshiña, nine measures, Cyprus Wine, two measures, Salt from the Dead Sea, and Reeds of the Jordan. The proportion of the spices or drugs were : Of the first four, seven parts of each ; of the following four, sixteen parts of each ; of the ninth, twelve parts ; of the tenth, three parts ; of the eleventh, nine parts.

We shall now describe these component parts and explain what they were.

1. **ZARI.**—The biblical nataph, is our balsam ; a resinous juice from the terebinth plant, extracted by beating the tree with an iron tool, and so called from its flowing out in drops. Zari meaning to drop. It is a native of Palestine, where the best balsam was obtained, although other countries also produced it.

2. **ZIPOREN.**—The Talmudic name for Secheles, the onyx of the Romans. This was the shell of a snail found in the Red Sea and the Indian Ocean. In order that no particle of animal matter might possibly destroy its fragrancy the shell was well washed in a mixture of Cyprus wine and Boris Karshiña.

3. **HÉLBENA.**—The juice or gum of a Syrian ferulae, the galbanum of to-day, the *ferula galbanifera*. It has a strong and disagreeable odour, from which poisonous reptiles, it was believed, would run away.

4. **LEBONA.**—The Greek Libanos, the gum Olibaum or Frankincense of our time. It is a native of Arabia and India, and is still used as incense.

5. MOR or MYRRH, mentioned in the Bible as entering in the preparation of the "Salbilo." It is the gum of the Myrrh, and possesses, an agreeable perfume. When gathered it was put into a store from which the rays of the sun were totally excluded, for a few weeks. It distils in tears from a tree growing in Arabia.

6. KEZIAH, now identified with the "kida" of holy writ—also a component part of the "salbilo." It was the bark of a tree growing in India, near the town of Taprobane (Cassia, Laurus Cassia of Linn). Its fragrance is described as exceedingly pleasant, but bitter to the taste. The timber of this tree, which had some resemblance to the cinnamon tree, was put in the ground for a whole year, at the expiration of which it was taken out with the bark already disengaged; the object of burying it will therefore be easily understood. The timber itself was highly valued on account of its indestructible nature. It also possessed the virtue of spreading a pleasant smell if immersed in water. It was less aromatic than the cinnamon.

XXXIV.

THE REGULATIONS AS TO PRIESTS.

As everything within the Temple was performed with the greatest exactness and conscientious attention to all details, so also was the selection of the priests and their fitness for their office scrupulously, regarded, and the laws relating thereto minutely observed.

A Candidate for the priesthood was required to comply with the following conditions and rules :—

1. As a matter of course he must belong to the race of Aaron.
2. That his parents should be legally married and enjoy a good reputation.
3. The aspirant must be of full age.
4. That he should be circumcised.

5. That he should be diligent in the application of the mosaic laws regarding purification.
 6. That he should have no physical defect: thus the hunchbacked, the lame, and the blind were for ever excluded.
 7. A candidate was also declared unfit if afflicted with baldness.
 8. He must observe in time the law in regard to the atonement for his sins.
 9. That the novice should not be a heathen, a condition which, considering the well-known inclination of the Jews of antiquity to fall away from Monotheism, will not seem so unnecessary as at first sight appears.
 10. That he should not live with a woman, forbidden him by law, as for instance, with the divorced wife of another.
 11. That he should not touch a corpse or any other impure object.
 12. That he should never become intoxicated.
 13. That he should absent himself from the service of the Temple while in mourning.
 14. That he should submit to the ritual cleansing before the commencement of Divine service.
 15. It was also his duty to wear during Divine service the garments prescribed by law, and on no account to change either their form or number.
 16. That he should take proper care as to their cleanliness and condition.
 17. That he should wear garments that fitted him well; in order not to expose himself to ridicule.
 18. That during Divine service he should not make use of his left hand. Left-handed men were, according to rule 6, entirely excluded.
 19. That he should sit down during the execution of his office was strictly forbidden.
 20. That he should be barefooted during all religious services.
- The preceding rules in so far as they applied to candidates for the priesthood, carried with them in the event of the breach of any of them a declaration of unfitness; but so far as they applied to temporary and not permanent circumstances their breach in certain respects, carried with it only the nullity of the function which the party affected was about to perform.

XXXV.**OF WHAT NATURE WERE ALL OFFERINGS.**

Objects for Offerings were animals, plants, and minerals.

Of Quadrupeds.—Oxen, sheep and goats. Of Birds.—Turtle doves, as well as pigeons of every class. Of Plants.—Wheat, barley, wine, oil and incense. Of Minerals.—Salt and water for libations.

XXXVI.**RULES AS TO KILLING THE OFFERINGS.**

With reference to the killing and offering the sacrificial animals the following were the rules :—

1. The killer must bear in mind the nature and purposes of the intended sacrifice.
2. He must also bear in mind the name of the person offering the same, and with a sin-offering the nature of the sin it was meant to atone for.
3. He must have a perfect knowledge of all the proceedings which were afterwards to take place in connection therewith.
4. It was his duty to divide the animal as prescribed by the Law.
5. It was obligatory on him to kill the animal with true reverence and awe, and not to do so out of regard to his share in it.

If at any time these injunctions were not strictly observed, then the validity or invalidity of the offering depended on the degree of neglect.

XXXVII.**THE TIME OF OFFERING.**

Offerings commenced with the rise of morning star and lasted till the appearance of the stars at night : the sprinkling with sacrificial blood was continued to the setting of the sun : the pieces of flesh were then

put on the Altar during the night, and it did not matter when they were burned ; but once on the Altar they could on no account again be removed.

XXXVIII.

GENERAL RULES OF PROCEEDING WITH REFERENCE TO SACRIFICIAL ANIMALS.

All sacrificial animals were required to be killed in the great hall, with the exception of the particularly sacred offerings, in reference to which, a special regulation enjoined that they should be slaughtered at the north of the altar.

It was the duty of every person offering an animal to lean on it before it was killed, and to turn his face to the west, and that he should with his hands placed between the horns, confess his sins and pray for forgiveness.

Other regulations were followed in regard to the manner in which the animals were to be secured and killed, and in which way the blood was to be collected, and how and where sprinkled, but they are of little interest and too numerous to be given in detail.

Of entire sin offerings the whole flesh of the animal was to be burned on the altar, but of others, certain parts only.

Certain regulations were to be observed as to the division of the animals, on the completion of which the flesh intended for sacrifice was, together with the flour and wine, carried in solemn procession to the altar. Here again certain rules must be regarded, as, for instance, the salting, and any omission in this respect was severely treated. Another rule was that the flesh of the entire sacrifice should be thrown on the altar, whereas that of the others could be gently placed thereon.

With regard to meat and peace offerings, although materially differing from the above, the rules which were required to be observed were very numerous and minute.

XXXIX.

THE ORDER OF THE SONGS.

We have repeatedly referred in this book to the songs with which the Levites accompanied the Temple services, more especially in regard to the continual offerings. It remains, therefore, only to be mentioned what these songs were and the order in which they were chanted.

On week days, twice a day, as follows. On the first day, Psalm xxiv. "The earth is the Lord's and the fullness thereof," to the end. Monday, Psalm xlvi. "Great is the Lord and greatly to be praised," to the end. Tuesday, Psalm lxxii. "God standeth in the congregation of the mighty. He is a Judge among the gods," to the end. Wednesday, Psalm xciv. "O Lord God to whom vengeance belongeth." Thursday, Psalm lxxxi. "Sing aloud unto God our strength," to the end. Friday, Psalm xciii. "The Lord reigneth and hath put on glorious apparel," to the end.

On the Sabbath there were sung, morning, Psalm xcii. "A Song for the Sabbath day," mid-day, a sixth part of the celebrated "Hasinuh" of Moses. So that with every seventh Sabbath this superb song was finished. Evening, the song of rejoicing, "Then sang Moses." Similar to the "Hasinuh" of Moses, this song was divided in three parts.

On the New Moon at mid-day a song which is now forgotten.

On New Year's Day.—Morning, the Psalm for the day. Mid-day, Psalm lxxxi. "Sing we merrily to God our strength." Evening, Psalm xxix. "Give unto the Lord, O ye mighty." Another authority says, that it was the Psalm xlvi. "To the chief musician, a Psalm for the son of Korah,") "O clap your hands all ye people."

On the Day of Atonement.—Mid-day, Psalm civ. "Bless the Lord, O my soul." Evening, Psalm cxxx. a song of degrees, "Out of the depths have I cried unto Thee, O Lord."

On the Feast of the Tabernacle.—Mid-day, Psalm lxxvi. "To the chief musician on Negroth, a Psalm of Asaph," "In Judah is God known." On the 1st Half-holiday, Psalm xxix. "Give unto the Lord, O ye mighty." On the 2nd Half-holiday, Psalm l. "A Psalm of Asaph,"

"The mighty God, even the Lord, hath spoken." On the 3rd Half-holiday, Psalm xciv. from the 16th verse, "Who will rise up for me against the evil doers." On the 4th Half-holiday, Psalm xciv. "O Lord God to whom vengeance belongeth," to the 16th verse. On the 5th Half-holiday, Psalm lxxxi. "Sing aloud unto God our strength." On the 6th Half-holiday, Psalm lxxvii. "A Psalm of Asaph," "God standeth in the congregation of the mighty." On the concluding Feast Dav.—Mid-day, Psalm vi. "To the chief musician on Neginoth upon Shemineth, a Psalm of David," "O Lord, rebuke me not in thine anger."

On the Hanuka Feast, during the second Temple, Psalm xxx. "A Psalm and song at the dedication of the house of David," "I will extol Thee, O Lord."

On the Feast of Purim, Psalm vii. "Shiggaion of David, which he sang unto the Lord concerning the words of Cush the Benjamite," "O Lord my God, in Thee do I put my trust."

On the Feast of Passover.—1st day, Psalm cxiii, "Praise ye the Lord. Praise, O ye servants of the Lord." On the Half-holidays, daily, Psalm civ, from verse 31, "The glory of the Lord shall endure for ever," and Psalm lxxii, verse 19, "And blessed be His glorious name for ever."

On the Feast of Weeks, Psalm xxix. "Give unto the Lord, O ye mighty." These were sung or chanted to simple strains consisting of a very few notes, without harmony, but in loud-sounding and effective octaves. This was probably especially so when the Psalm was sung upon the Shemineth.

In conclusion, the attention of the reader is directed to the fact that to this very day these psalms are sung in all synagogues, precisely in the order, and on the days, as when, in times of yore the Levites employed them to accompany the services in the Temple.

PLAN OF ANCIENT JERUSALEM

AND

THE TEMPLE.

With Illustrations Representing the Principal Furniture and Utensils used therein.

YEARS of anxious study and research, principally undertaken in the Vatican, enabled me, as stated in the preface, to trace, and I believe with accuracy, the plan of the ancient City and the Temple.

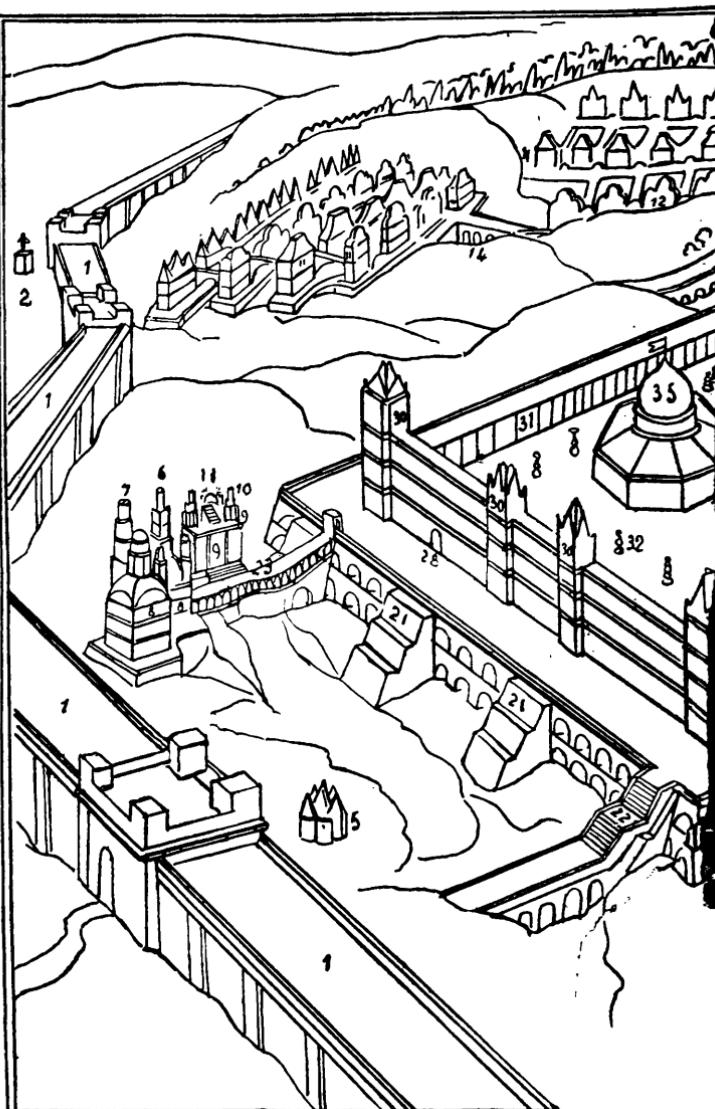
In the following pages I present a sketch of the City as a whole, and a separate plan of the Temple, together with illustrations representing the principal furniture and utensils used in its service.

As a consummation, however, of my arduous labour, I have had a model constructed on a large scale of the City, and chiefly the Temple, as they appeared twenty-five centuries ago, thus producing from the mass of confused and varying descriptions a solid picture which, I hope, the learned in the history of the subject, as well as of those remote days, will regard as correct as a whole, as it is true in all its details.

It is my intention to produce this model in London, trusting that the exhibition of it will meet with the approbation of all that feel interested in the subject, and principally of those who admire the past and believe in the future of that people on whose behalf the Temple was built, and who still remain the embodiment of true faith.

J. S. KOLBE.

1. The Walls of Jerusalem and the 12 Gates, four on each side. 2. The Statue of David. 3. The Statue of Abraham—these Statues projected from their mouths and fingers' ends a fiery flame against an approaching enemy. 4. The City. 5. The first Buildings erected by Solomon on Mount Zion, wherein he pronounced the celebrated judgment referred to in the Holy Writ. 6. The Tower of David. 7. The Tower of Zion. 8. The Palace of Solomon, containing the Hall of Justice and Waiting Hall. 9. The Harem and adjoining Citadel. 10. The Palace of Queen Bathja, the daughter of the King of Egypt. 11. The Garden on its flat Roof. 12. The Houses for the Priests' wives. 13. The Bridge over which the water was taken into the Temple. 14. Bridge leading to the business street. 15. The Palace of Herodius. 16. The Tower of Antiochus. 17. The Palace of the Roman Ambassador. 18. The Tower of Antoninus Marcus. 19. The Bridge leading to this Tower. 20. The artistic Bridge leading to Mount Olive. 21. Mount Moriah and surrounding Wall, 80 feet high. 22. Bridge leading to the Wilderness of Jeruel, where the Goat offered to Azazel has been taken on the Day of Atonement. 23. The Coral Bridge with Gold Roof used by Solomon when going to the Temple. 24. The Hall wherein King Solomon was received as he came over this Bridge. 25. The Three Water Bastions serving alike to protect the Temple against an enemy as to provide it with the necessary water. 26. Wall on Mount Moriah with five gates, this wall contained all the Columnal Chambers and Marble Halls. 27. The Gate of Susa. 28. The two Chuld Gates (Silver). 29. The great Crystal Gates. 30. The Chambers of Priests and Levites on the top of the Wall. 31. The inner part of the Temple and the Steps leading to it. 32. The Lamps of the Temple wherewith the

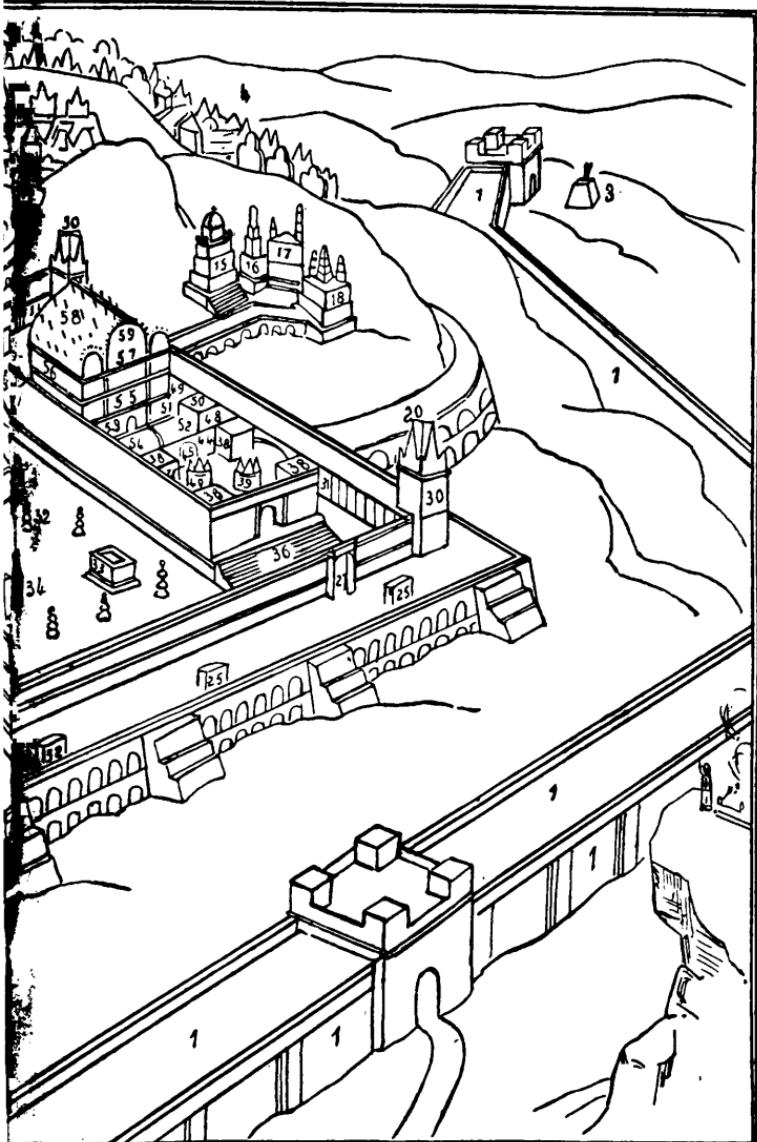


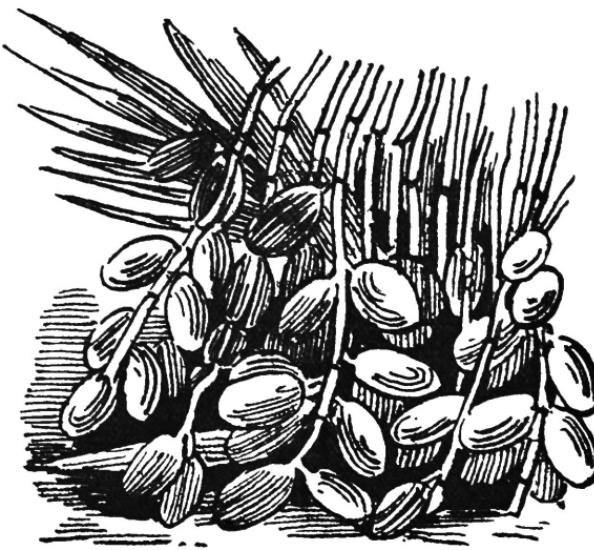
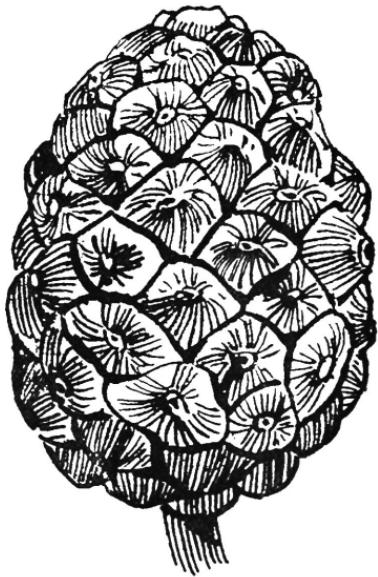
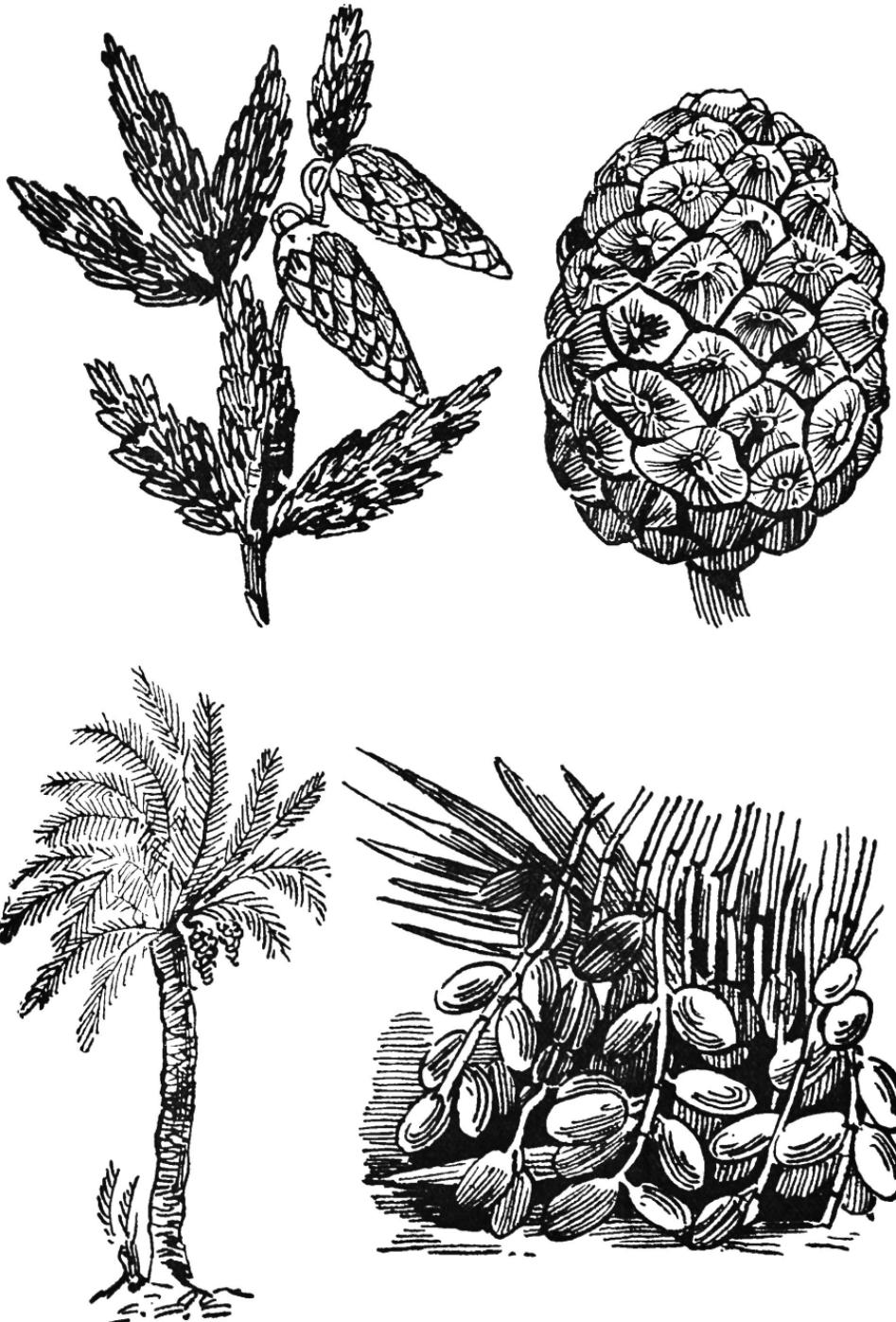
THE TEMPLE OF JERUSALEM.

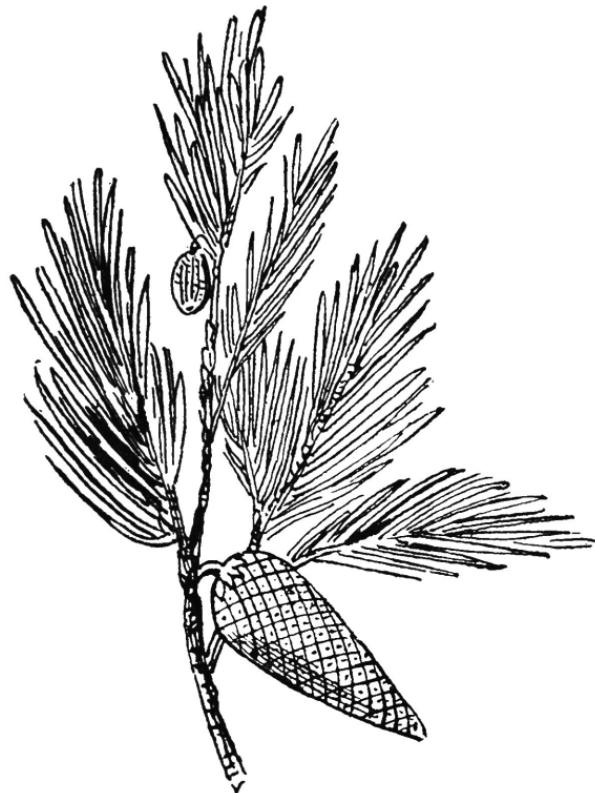
was illuminated on the second day of the Feast of the Tabernacle. 33. The Open Court in which the defiled sacrifices were burned. 34. The small Sanhedrin or Court of First Instance. 35. The Court in which the people come to pray every morning. 36. The Court of Women, one of the first principal features of the Temple. 37. The Golden Gallery over the Court of the Women, where they

were standing on the second night of the Feast of the Tabernacle. 38. A square open court in the Court of Women. 39. The Court of Second Instance. 40. The Court in which the King on the return of every Sabbatical year read a passage from Holy Writ. 41. Semi-circular 15 steps whereon the Levites stood singing the Psalms. 42. The Three Halls over which the Great Tank was placed and where the High Priest underwent the Ceremony of Cleansing on the Day of Atonement. 43. The Great Fire House, with the four small Courts in the interior. 44. The wall of the Temple proper with seven Gates. 45. The Nicknor Gate. 46. Three other Gates. 47. The space between the wall and railing. 48. The Court of Men, the second principal part of the Temple. 49. The third principal portion of the Temple. 50. The Great Slaughter House. 51. Eight marble Tables for the preparation of the flesh. 52. The Storm of the Great Altar. 53. The Fountian of Solomon, i.e., the "Copper Sea"

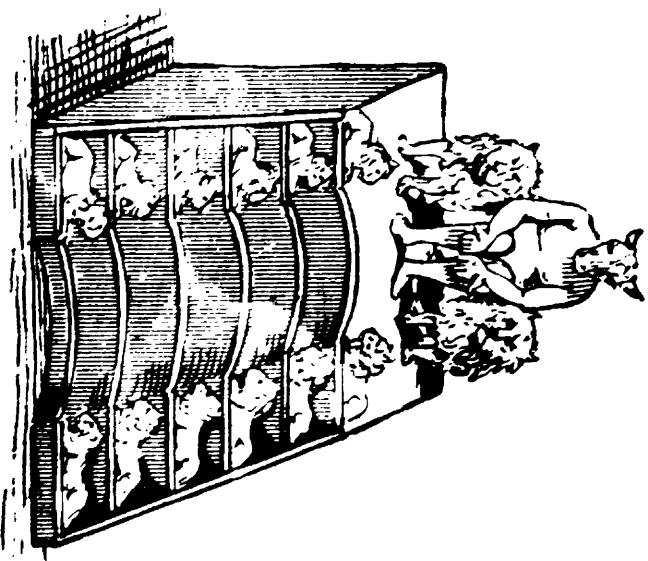
resting on twelve oxen. 54. The Steps leading to the Forecourt and innermost part of the Temple. 55. Entrance to the Forecourt and Haichal. 56. The interior of the Temple and the Holy of Holies. 57. The brilliant Chronoscope presented by Queen Helena. 58. The Gold Roof of the Holy of Holies. 59. The Gold Gallery over the Forecourt with Gold Spikes and figures intended to scare away birds. 60. The spot on the Mount of Olives where the Ark was deposited, and from whence the Holy of Holies could be seen.



Plants of the Garden of Solomon (*Page 53*).


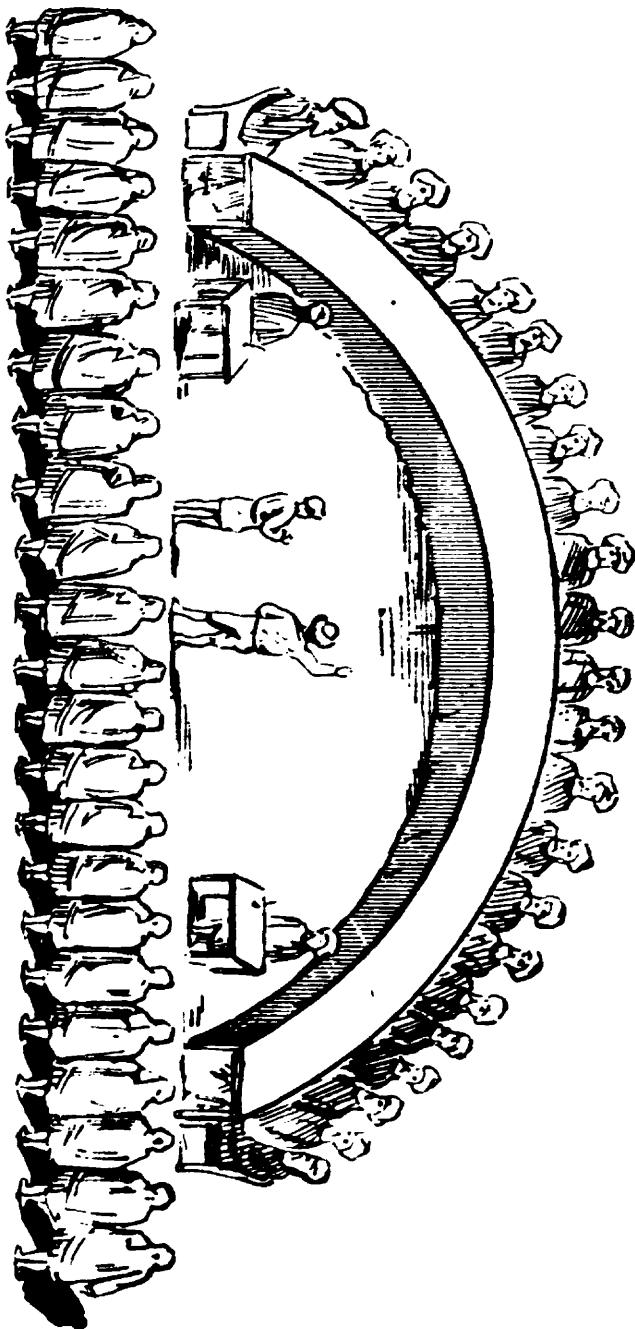
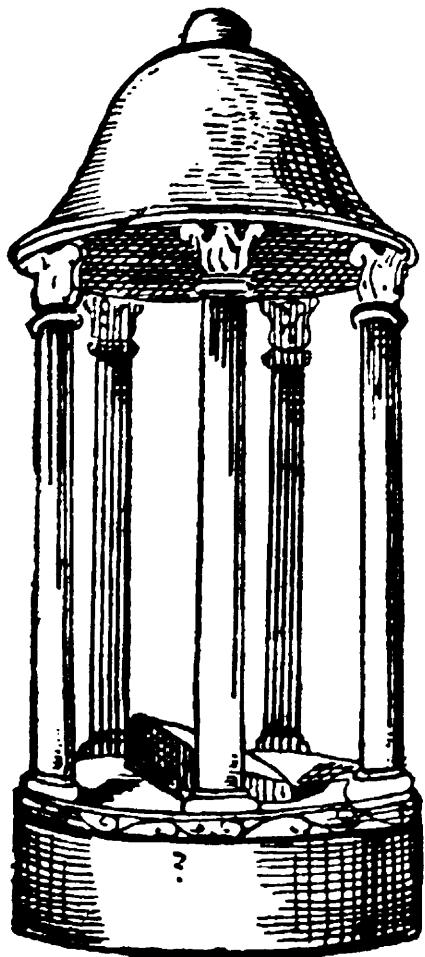
Plants of the Garden of Solomon (*Page* 53).

Plant of the Garden of Solomon
(Page 53).

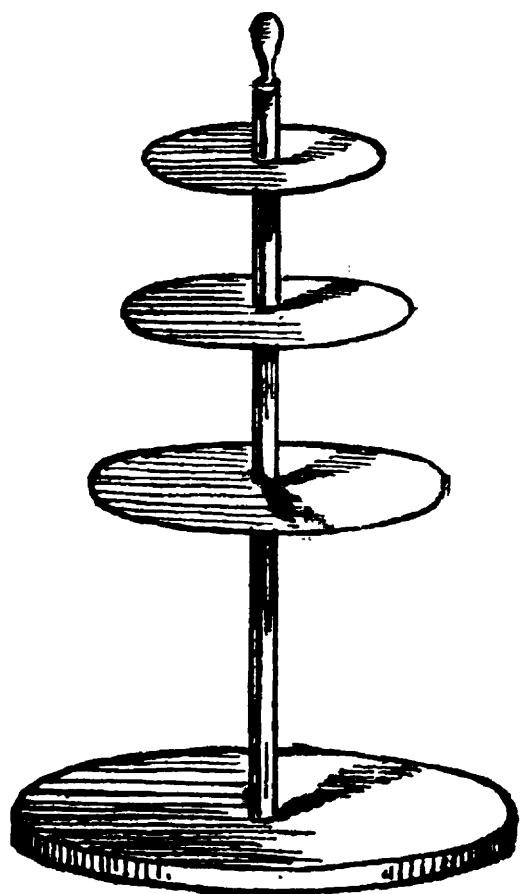
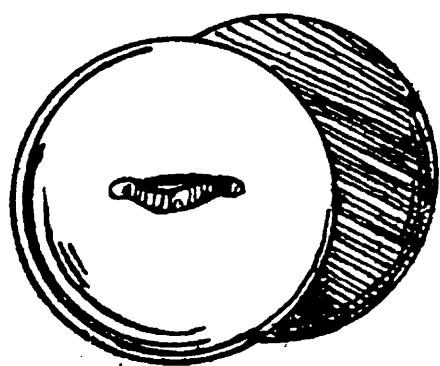
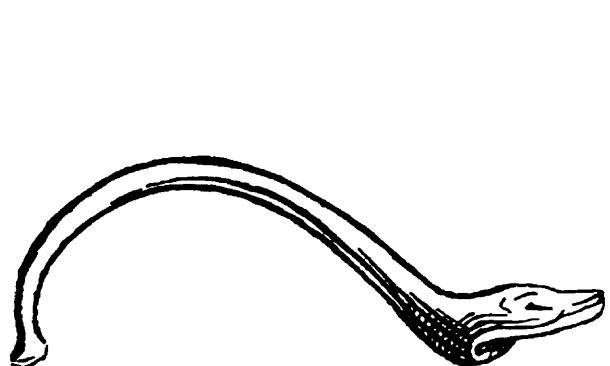
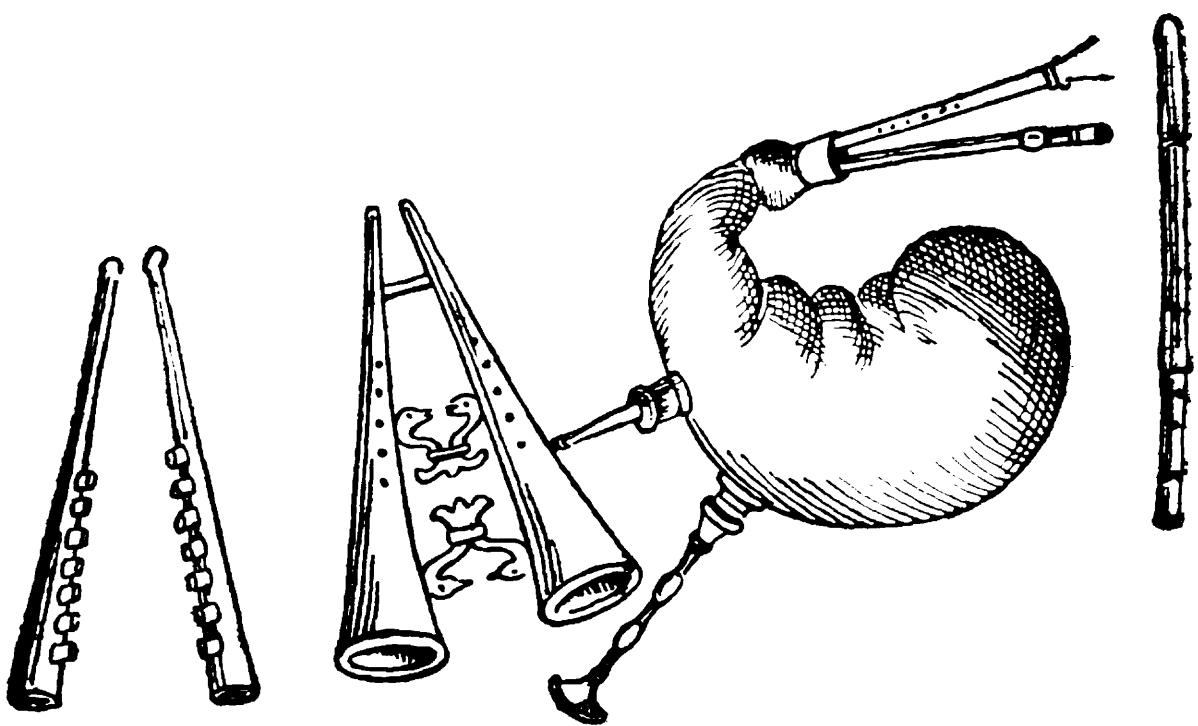


Judgment Seat of Solomon (Page 80).

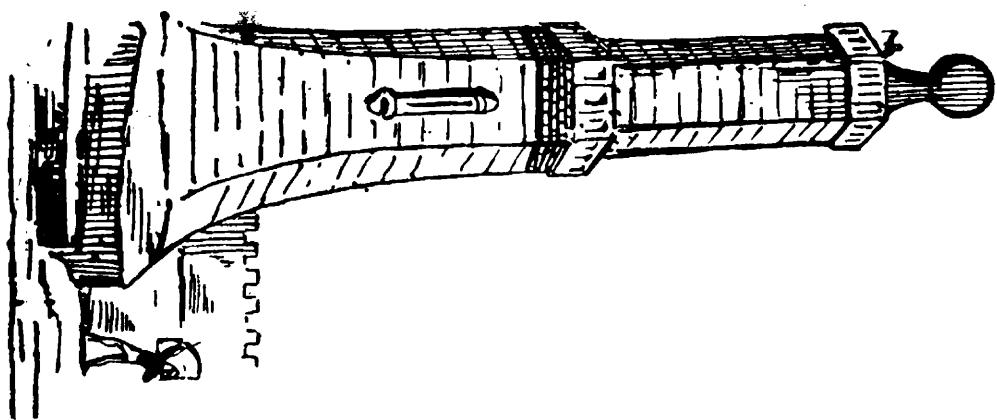
The King's Pulpit
(Page 37).



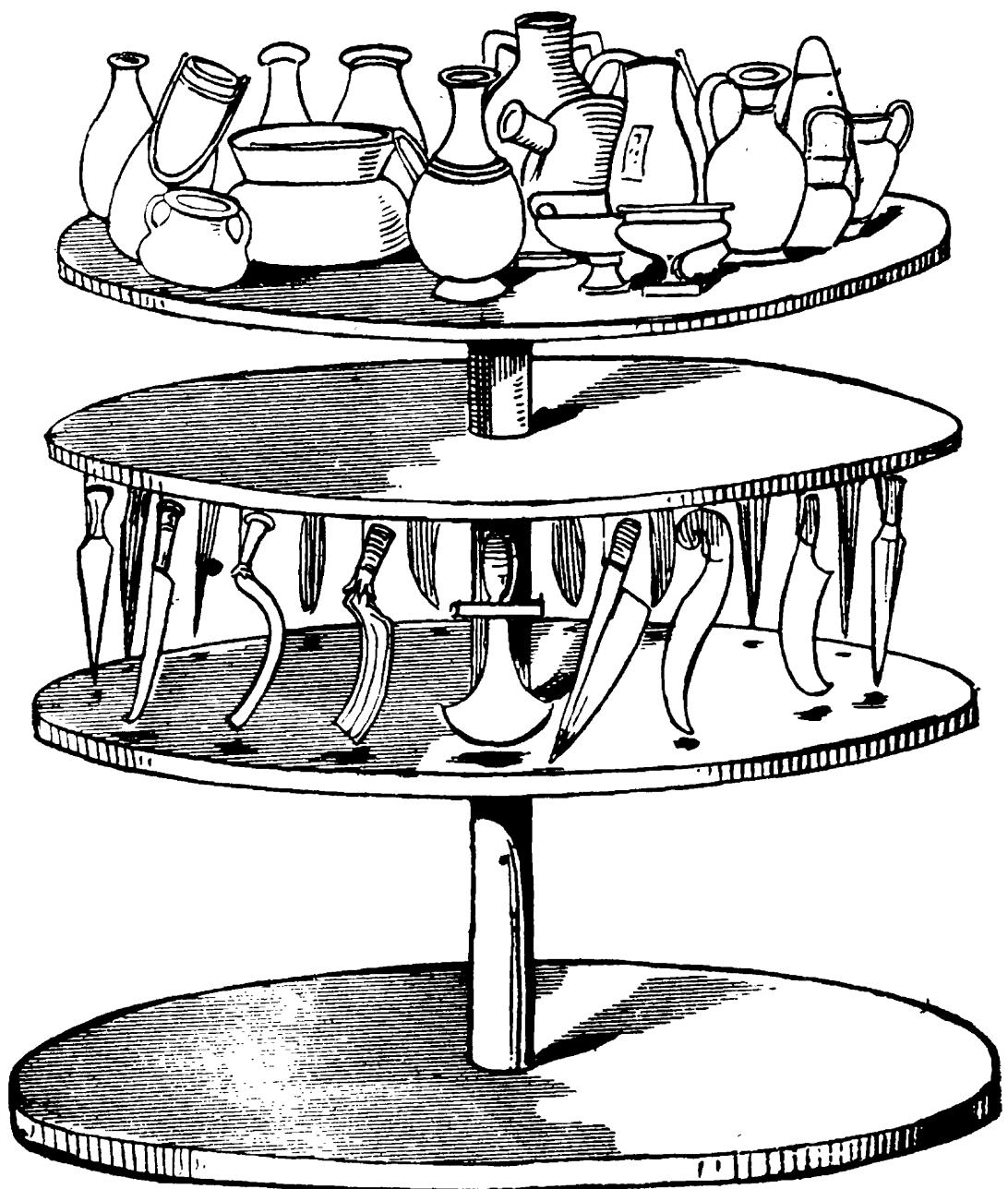
The Order in which the Judges sat (Page 32).

Musical Instruments (*Page 44*).

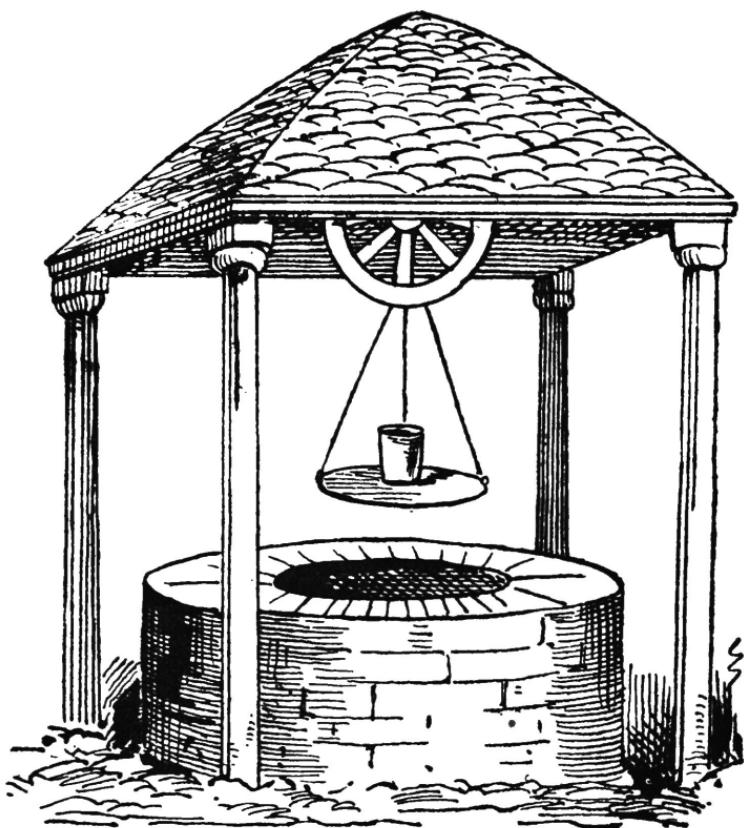
The "Trial" Tower (*Page 8*).



The Silver Table with the 93 Utensils (*Page 48*).



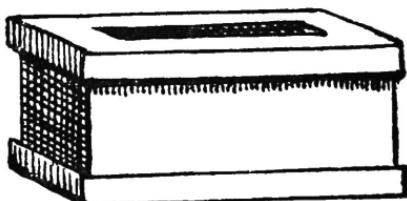
The Well of the Temple (*Page 35*).



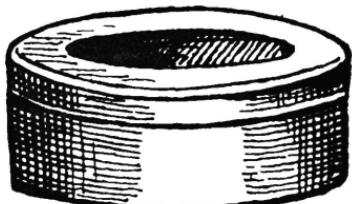
The Grapes of Brilliants and Gold
Leaves of the Garden of Herod.
(*Page 51*).



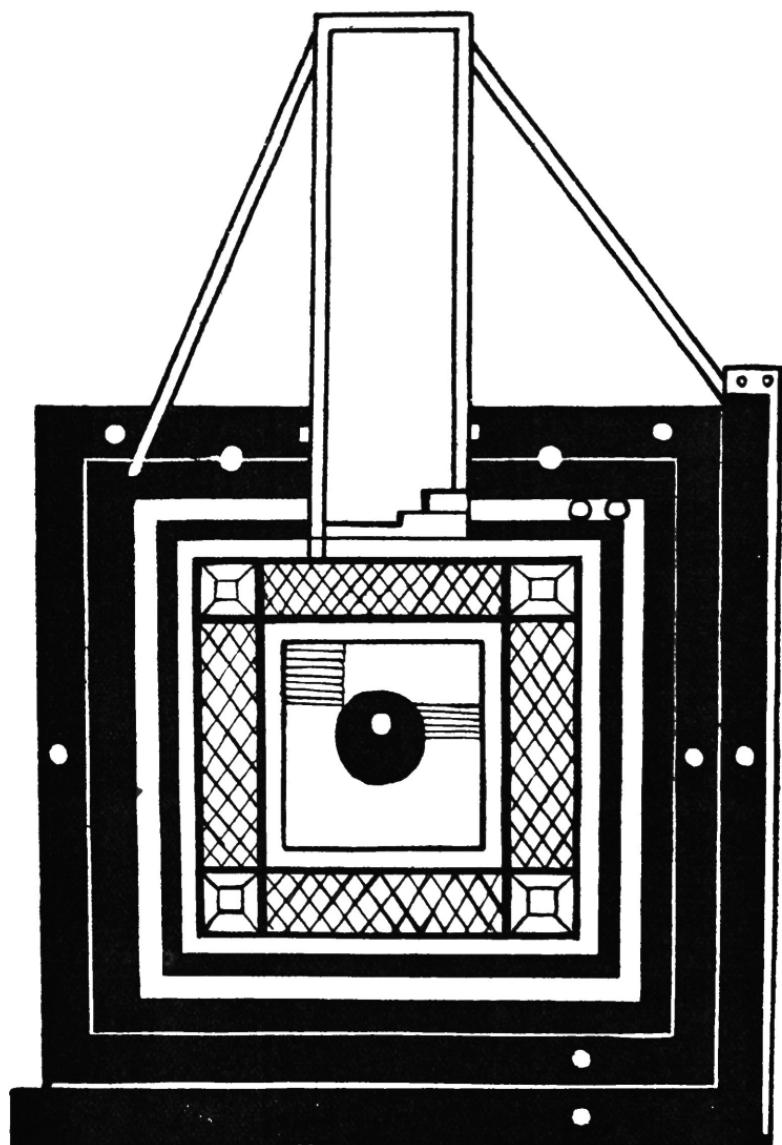
The Shekel Box (*Page 45*).



The Boxwood Urn (*Page 45*).



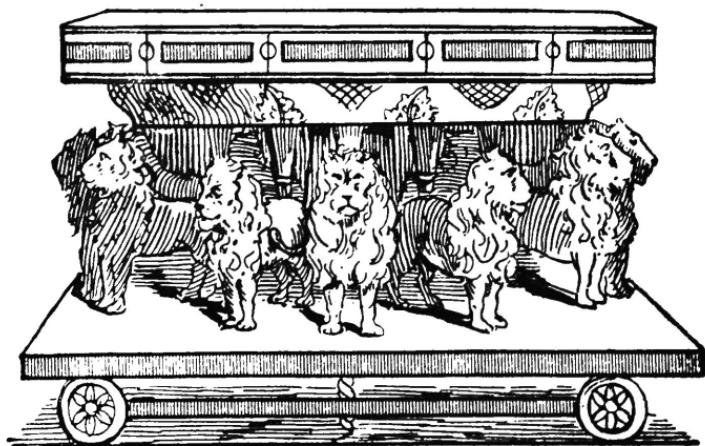
The Plan of the Great Altar (*Page 46*).



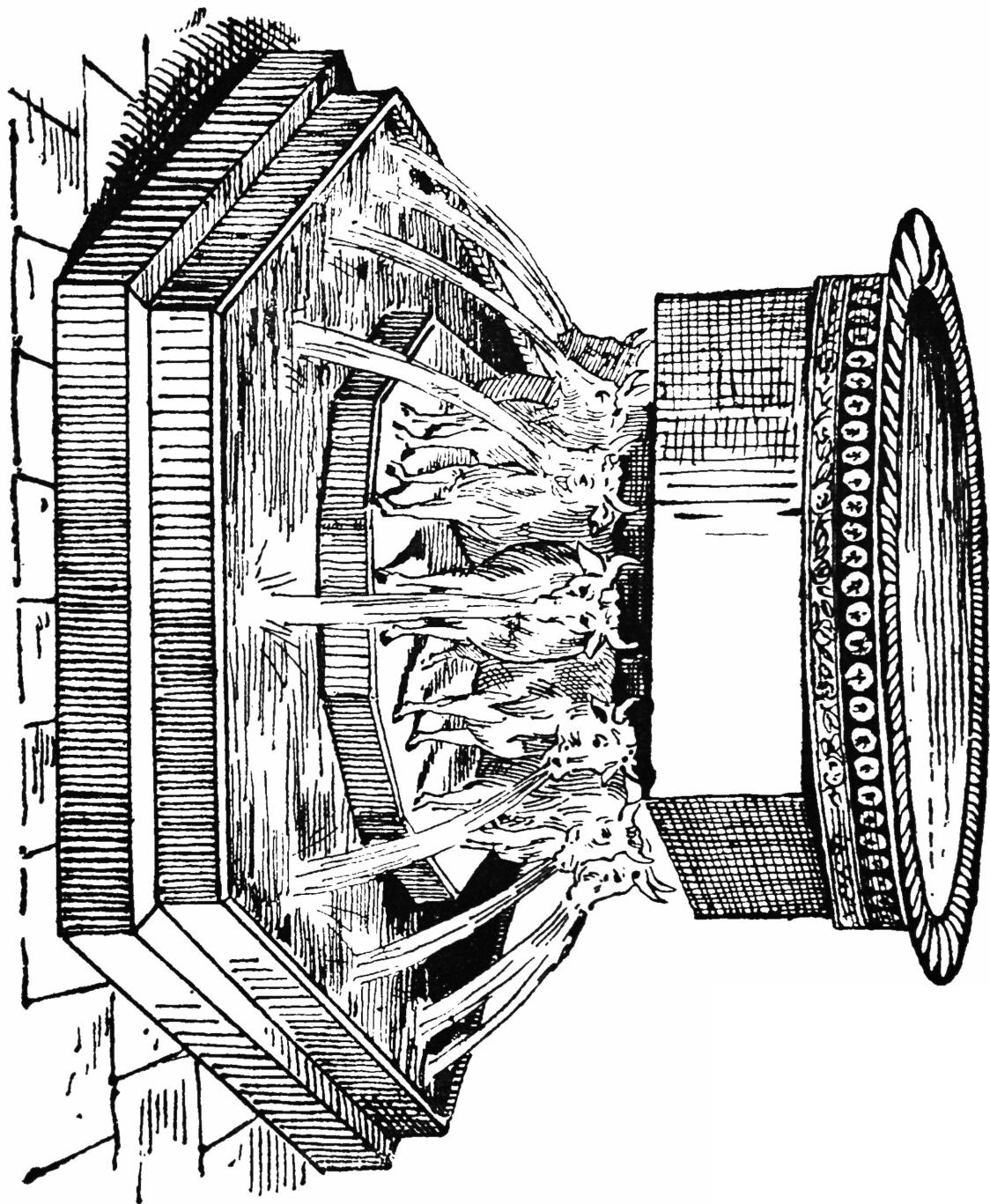
Copper Laver with 12 Taps (*Page 48*).



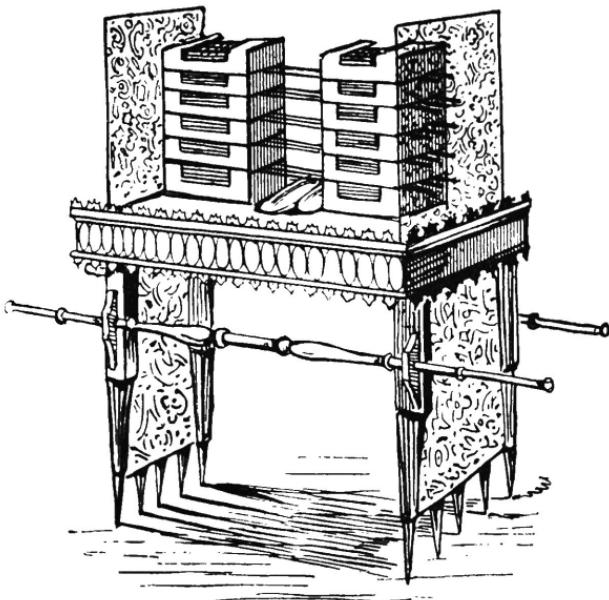
Laver for Cleansing the Inwards of the Sacrificial Animals (*Page 42*).



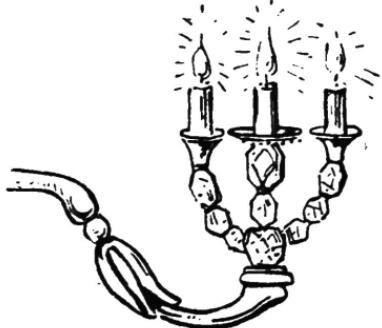
The "Brazen Sea" (*Page 48*).



The Table of the Shewbread (*Page 55*).



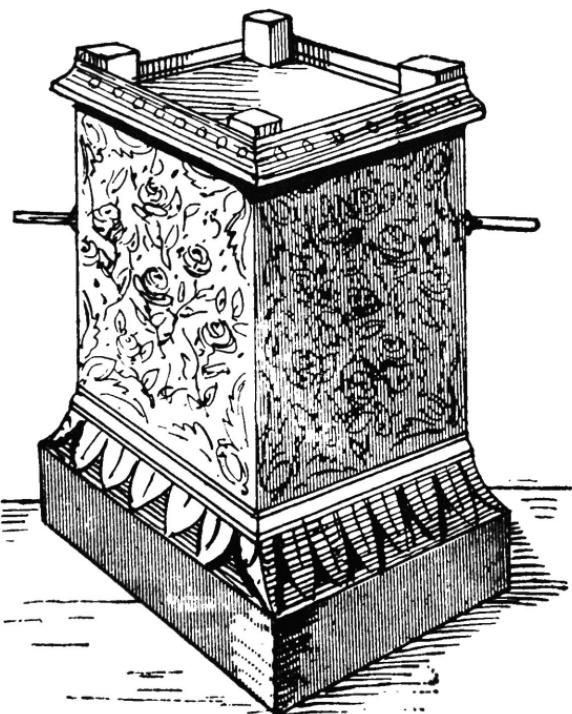
Chronoscope of Queen Helena
(*Page 53*).



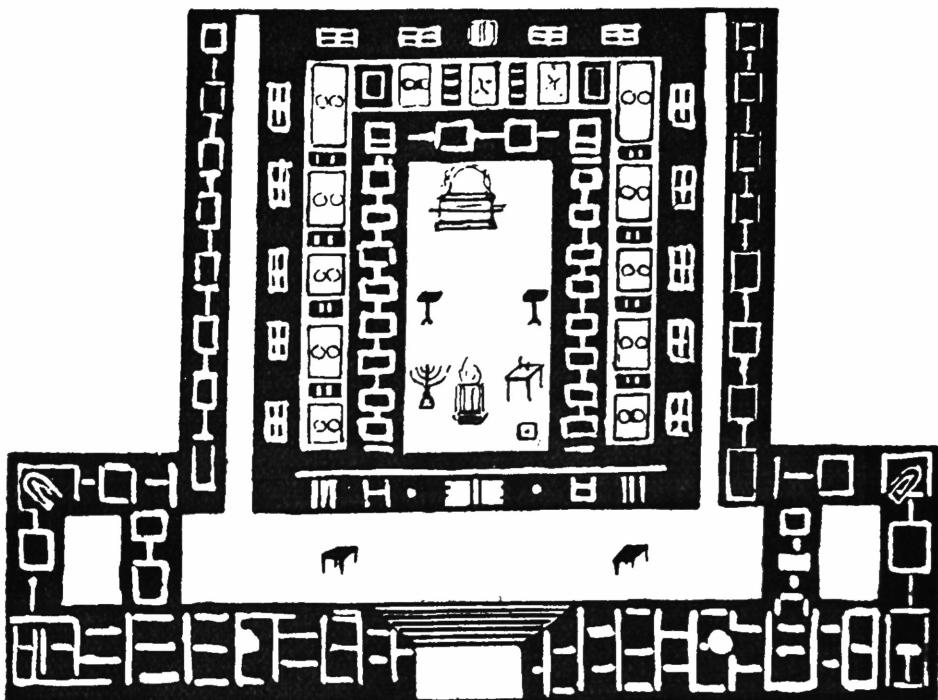
Mould for Baking the Shewbread
(*Page 40*).



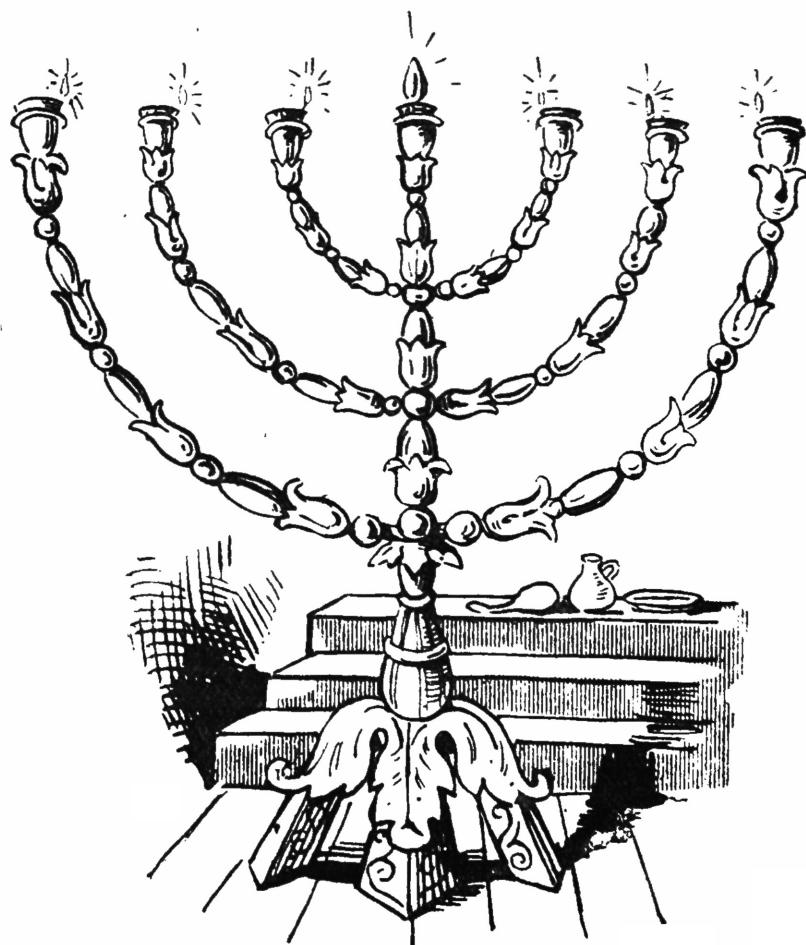
The Altar of Incense (*Page 56*).

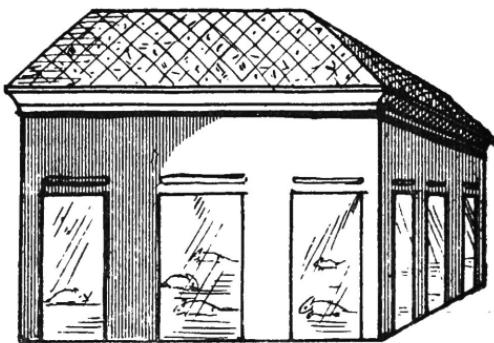
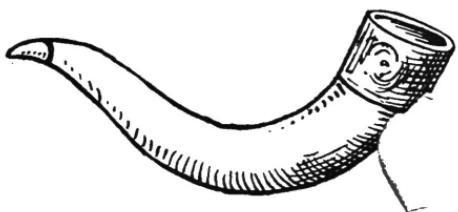
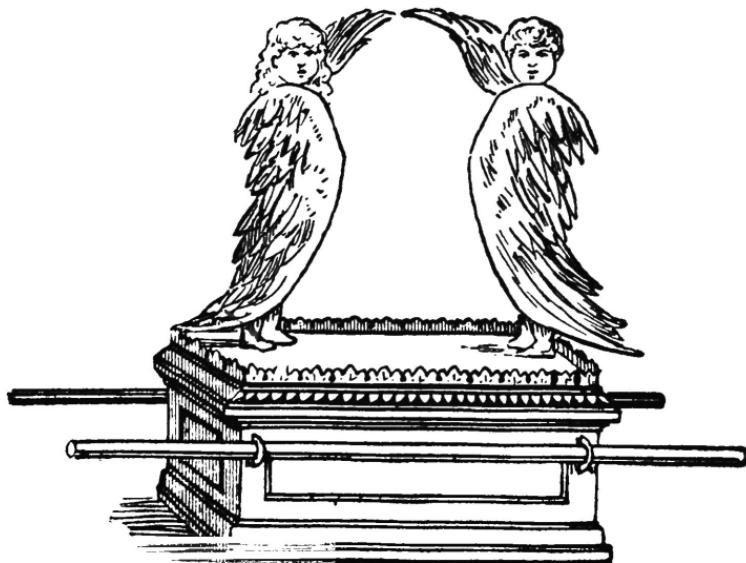


Plan of the 38 Apartments of the Holy Precincts (*Page 60*).

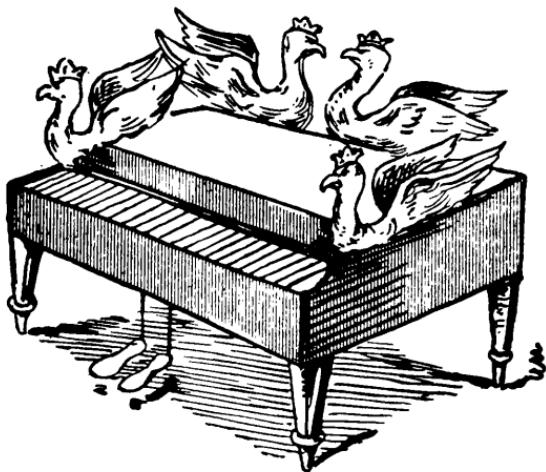


The Candlestick (*Page 56*).



Curtain of the Holy of Holies (*Page 58*).The Urn with Manna (*Page 60*).The Cage of the Golden Mice (*Page 60*).The Horn of the Anointing Oil (*Page 60*).The Ark of the Covenant (*Page 60*).

The Great Organ (*Page 49*).



The Small Organ
(*Page 49*).



A Hut in the Wilderness of Jeruel
(*Page 22*).

The Cornerstone of
the World (*Page 59*).



I N D E X.

A

- Abraham, statue of, 5, 47.
Aristas' description of Jerusalem, 5.
Antoninus Marcus, Tower of, 9.
Antiochus, Tower of, 9.
Absalom, Monument of, 10.
Artistic Bridge, 21.
Atonement, Day of, 21, 23, 37, 42, 43, 53, 57, 58, 59, 61, 65, 72, 73, 82.
Arms, the Chamber of, 24.
Athaliah, the Queen, David's infernal machine used against her, 25.
Ahijah, the Physician, 29.
Adjutants, Hall of, 30.
Arsa-Cabinet, the, 33.
Ahaz, King, 39, 48 ; send treasures of Temple to Tiglath Pileser, 52.
Asmodians deposit Altar Stones, 40.
Ab Beth-din, President of the Sanhedrin, 42.
Abtinas, Hall of, 43 ; Manufacturer of Incense, *ib.*.
Altar, Watch Hall of, 43.
Azazel, meaning of sending the Goat to, 45.
Altar, general description of, 46 ; Stood in the Hall of the Priests, *ib.* ; Dimensions of, *ib.*; Division and Gallery of, *ib.* ; Silver Basins on, *ib.* ; where built, *ib.* ; slope leading to, 47 ; fuel used at, *ib.* ; stones used in construction of, *ib.* ; fittings and utensils of, *ib.* ; Horns of, *ib.* ; Space between and Forecourt, 50 ; of Incense, 56, 57.
Ab, 15th of month, wood-cutting for Temple ceased, 47.
Asa, King of Judah, gives Treasures of Temple to Benhadad, 52.
Ahaziah obliged to give up Treasures of Temple, 52.
Amasa, King of Judah, vanquished, 52.
Ark of Covenant, 59, 60 ; size, material, lid, contents, *ib.* ; carrying bars, 60.

INDEX.

- Aqueducts, Officer for, and for Walls,** 66.
Aaron, first High Priest, and his successors, 69, 70, 71.
Asher, 72, 73.
Adem, or Carnelian, a stone in the breast-plate, 74.
Animals, Rules as to Sacrificial, 81 ; when killed in the Great Hall, *ib.* ;
Hands to be placed between the Horns, *ib.* ; Special regulations, *ib.*

B

- Buildings, important,** 8—10.
Bathia, Solomon's favourite Wife, 13 ; her Palace, *ib.*, 14.
Bridges in the vicinity of Mount Moriah, 21, 22 ; the Artistic, the Bridge of Jeruel, 21 ; Bridge of Coral Wood, 22.
Baruch predicts the destruction of the Temple, 25.
Brazen Sea, removal of, by Ahaz, 39, 48 ; destroyed by Chaldeans, *ib.*.
Bath, Cleansing (Mikvah), 40.
Boaz and Jachin described, 51.
Benhadad, King of Syria, takes Temple treasures, 52.
Bible discovered by Josiah, 61.
Baker, Head, of Temple, 67.
Ballot, disputes of Priests determined by, 66.
Benjamin, 72, 73.
Byssus described, used in vestments of Priests, 72, 73.
Breast-plate, the, described, 73.
Bareketh, or Emerald, a stone in the Breast-plate, 75.

C

- Coral-wood, Bridge,** 22.
Columns of Recreation Hall, 23.
Chambers of the Colonnades, 24, 25, 26, 27, 28, 29, 30 ; of the Holy Precincts, 60.
Chamber of Beth Hamidrash, 24 ; Altar Stones, 40 ; of Lambs, 41.
Chainber of Arms, *ib.*, 25 ; War, 30 ; Proscription, *ib.* ; Council, *ib.*
Chamber of Gemariah, *ib.*
Chamber of the Overthrow, 26.
Chamber of Jochanan, *ib.* ; Wardrobe, 29 ; the Council, 30.
Chamber of Tobias, 27 ; Exchange, 29 ; War, 30 ; of the Shewbread, 40 ; the Firing, 41.
Cabinet of King Nathan, 26 ; of the King, 32, Arsa-Cabinet, 33.

INDEX.

Curtains, the Hall of, 30 ; of purple and crimson, 39 ; of Forecourt, 51.
Court of Justice, the First, 32 ; of the Women, 35, 64 ; of Fuel, 36 ; of Lepers, *ib.* ; of Oil, *ib.* ; of the Nasirim, 37 ; of the Men, 43, 64 : Supreme, *ib.* ; of the Priests, 64.
Court Wall, internal portion of, 33.
Courtyard, Inner, 33.
Cedar Wood, beams of Haichel, inlaid and carved, 54.
Candlesticks, Solomon's Ten, 56 ; Candlestick, *ib.*
Cymbal, remarkable sound of, 44.
Copper utensils used in Temple, 48.
Cornices of the Forecourt described, 51.
Chronoscope of Queen Helena, 53.
Cyrus the Great, restores treasures to the Temple, 52.
Crassus robs the Temple of its treasures, 52.
Chains of Gold fastened round body of High Priest on Day of Atonement, 53.
Crowns of Gold for High Priest and Prince, 53.
Covenant, Tables of, with Ten Commandments, 60.
Courtyard, the Great, 64.
Cashiers, 67.

D

Demon of the Wilderness, 45.
Double-Cube of 40 feet, the Holy of Holies, 57.
David, Gate of, 6 ; Sepulchre of the King of the house of, 10 ; receives instructions from Samuel as to Temple, 14, 19 ; Psalms to be recited, 20, 44 ; threatened extirpation of dynasty of, 25.
Doors of Chambers, 61.
Doves, price of, fixed, 66.
Dan, 72, 73.

E

Ezra, President of Sanhedrin, speech of, to pilgrims, 26, 27.
Eagle, Roman, set up by Herod in the Forecourt, 51.
Ephod, the, of the High Priest, 72.

F

Flood, round Mount Moriah, 19.
Fish, wonderful legend of, 20.

INDEX.

First fruits, Hall of, 29.
Fence, the hurdle, 34.
Feast of Tabernacles, Word of God read in Court of the Nasirim, 37.
Fuel, kind of used at the Altar, 47.
Fountain, called the Brazen Sea, removed by Ahaz, 48.
Forecourt or Ulam, 50, 51.
Functionaries of the Temple 65, officers to arouse the priests, *ib.*; to order trumpeters to signal, 66, Captain of the watch, *ib.*; Levites, officers for care of Musical Instruments, *ib.*; to appoint daily duties of the priests, *ib.*; for receipts, *ib.*; for walls and aqueducts, *ib.*; the Temple Physician, *ib.*; the head Baker, 67; for preparation of Incense, *ib.*; for manufacture of Curtains, *ib.*; head Tailor, *ib.*

G

Gates of Jerusalem, 6.
Gate of Abraham, *ib.*
Gate of David, *ib.*
Gate of Zion, 6, 12.
Gate of Jehoshaphat, 6.
Gate of the Tribes, *ib.*
Gate of Columns, *ib.*
Gate of Lions, *ib.*
Gate of Shechem, why so named, *ib.*
Gate of Jechoniah, 7.
Gate, Water, 7, 39.
Gate, Beautiful, 7.
Gate of the Firstborn, *ib.*; of Firstlings, 39.
Gate, Potters', 8.
Grave of Huldah, Mordochai, and of Rabbis, 9, 10.
Gate of Har-Mor, 11; Susa, 23; Tadi or Secret, *ib.*, 39; Spark 39, 41, 42.
Gate of Jeruel or Azazel, 12; fuel Gate, 39; of the Great House, 39.
Gate of Sin offerings, 12; Huldah, 23; Kipionioth, *ib.*; Nicknor, 38.
Gold and Silver of first Temple, value of, 17, 18.
Goliath, present of gold to David when he slew, 20.
Goats, two sacrificed on the day of Atonement, 21, 22.
Gerizim, Mount, 27, recommended by Tobias as the site of a Temple, *ib.*
Gemariah, 25.
Greeks, removes part of Soreg or fence, 34.
Gates, size and ornamentation of, 39; on western side of Temple, *ib.*

INDEX.

Goat, sending to Azazel, 45.
Garden, the golden of Solomon, 53.
Grapes, golden, gathered by the Priests, 53.
Goths and Vandals pillage the Temple, 52.
Gutter of the roof, 61
Guard of the Temple, 63.
Gad, 72, 73.

H

Herod, Palace of, 9.
Herod, Hall of Audience, Golden Roofs, 9 ; Reservoirs of, 61.
Har-Mor, Gate of, 11.
Hall of Justice, 12 ; of Temptation, 28 ; of Repairs, *ib.* ; of Gifts, *ib.* ;
of the modest Poor, 29 ; of Wardrobe, *ib.* ; of Exchange, *ib.*
House in the Forest of Lebanon, 12 ; the Great, 40 ; the Fire, *ib.*
Holy of Holies, value of Gold in, 18, 53, 57 ; separated from the
Haichel, *ib.* ; Decorations, *ib.*, 58 ; Doors, Beams, Curtains, Ark of
Covenant, *ib.*, 59 ; a Double-Cube, *ib.* ; what took place in, 58 ;
Curtains of, *ib.* ; only to be entered by the High Priest, 61 ; Repairs,
how made, *ib.* ; sacredness of, 65.
Huldah, Gate of, 23.
Heifer, burning of, 23.
Hamidrash, the Beth, 24.
Hall of, Adjutants ; 30 ; Koral, *ib.* ; Curtains, *ib.* ; Pigeons, *ib.* ; Altar
Guard, *ib.* ; of the Singers, *ib.* ; Utensil Hall, *ib.* ; Prayer, *ib.* ; for
burning Defiled Offerings, *ib.* ; the Singers, 32 ; the Square, 42 ; of
Receipts, 41 ; of Levites, *ib.* ; of Abtinas, 43 ; of the Altar Watch, *ib.* ;
of the Exiles, *ib.*
Hurdle, the Fence, 34.
Horns of Altar, where placed, 46.
Herod hung up Roman Eagle in the Forecourt, 51.
Haichel, the description of, 52, 53, 54 ; Walls and Doors of, 54, 59.
Helena, Queen, presented Chronoscope, 53.
Hezekiah, King, emptied the Treasure Chambers of Temple, 52.
High Priest, means to draw him from the Holy of Holies, 53 ; Breast-
plate of, and vestments, 72, 73, Ephod, Mitre, *ib.*
Horn for the Anointing Oil, 60.
Helbena, the *ferula galbanifera* used in Incense, 77.

INDEX.

I

Incense, manufactured by Abtinas, 43.

Incense Vessels, two of Gold, 56 ; Altar of, 57 ; burned every day by a different Priest, and only once in lifetime, 63 ; exception in favour of the High Priest, *ib.* ; Officer for the preparation of, 67 ; Miraculous effects of, 77 ; Composition of, *ib.*

J

Jerusalem, bounds of, 5 ; height of Walls, *ib.* ; Eastern Gates, *ib.* ; Entrenchments, *ib.* ; Charitable Institutions, Houses for Sick, Blind, Orphans, etc., 9, 10.

Jeruel, Bridge of, 21.

Joash, Coronation of, 37.

Jehoida, the High Priest, 37.

Josiah, King, renewal of Covenant in the Court of the Nasirim, 37 ; discovers Bible, 61.

Jachin and Boaz described, 51 ; destroyed by the Chaldeans, *ib.*.

Joshua, the High Priest, 53.

Juchasin, the Book of, cited, 69.

Jaholem, or the Diamond, a Stone in the Breast-plate, 75.

Joshpe, or the Jasper, a Stone in the Breast-plate, 75.

K

Kiponioth, or the "Garden Bower" Gate, 23.

Korah, the Hall of, 30.

King, the Cabinet of the, 32.

Kings, Pulpit of, 37 ; Form during the Second Temple, *ib.*

Keys of the Temple, where kept, 41.

Kerem, meaning of word, 47 ; Stones for Altar dug at, *ib.*

Kedron, the brook flooded, 19 ; Blood from Temple flowed into, 46.

Knives, where kept, 51 ; used on Roof of Temple for scaring Birds, 62.

Keziah, or Cassia, used in Incense, 78.

L

Legends of the ceiling, the staircase, the plants, the leaves, the roses, 11, 12 ; of the buds, clouds, the angels, 15 ; of the golden Garden, 53 ; of the creation of the world, 59 of the floating slab, *ib.* ; of the stone *ib.* ; Midrash, 58.

Lambs, Chamber of, 41.

INDEX.

- Loaves, Moulds for, 40.
Levites, Hall of, 41 ; accompany service or steps in Court of the Men, 43 ; officers to command the, 66.
Lamps, the, 56 ; number and duties of, 63 ; divided into sections, *ib.*
Lepers, Court of, 36.
Loft, and space between the roof, 61 ; contained fragments of the broken tablets of the Law, Original MS. of Holy Writ, 62.
Lightning conductor of the Temple, 62.
Leshem or Opal, a stone in the Breast-plate, 75.
Lebona or Frankincense, used in incense, 77.
Laymen, when permitted to assist the Levites, 44.

M

- Minchah, the, 18.
Musical instruments, value of in Temple, 18.
Moriah, Mount, 19, 20, 21 ; Legend of the Fish, 20, 21 ; Area of, 22 ; Walls around, 22, 23.
Magrepha, an instrument called, 26.
Maaziah, keeper of the Temple, 28.
Music, school of, and singing, 38.
Men, Court of the, 40.
Mikvah, cold cleansing Bath, 40.
Mibkaath, Ben kerem stones dug from Temple there, 47.
Miracles, related of doors of the Haichel, 54 ; of Temple, 68 ; Midrash, Legend of the, 58.
Moses, candlestick of, 56 ; Tables of Covenant of, 60.
Mor or gum of Myrrh used in Incense, 78.
Mice, the golden, 60.
Mitre of the High Priest, 72.
Mantle of the High Priest, 72.
Moon, new, 82.

N

- Nathan, Cabinet of King, 26.
Nasirim, Court of, 37 ; meaning of term, *ib.* ; Oath of, *ib.*
Nicknor, a Jewish Citizen, 38 ; The Nicknor Gate, *ib.*, 40.
Nisan, 1st day of, Fuel for Temple commenced cutting, 47.
Nabursaradan, Assyrian Commander, burned First Temple and took Treasures, 52.
Naphetch, or Carbuncle, a Stone in the Breast-plate, 74.
New Year, Psalms sung on, 82.

INDEX.

O

- Olives, Mount of, and the Graves around, 10, 11.
Organ, the Great (Magrepha), description of, 49 ; Pipes of, *ib.*
Organ, the Little, description of, *ib.* ; Wonderful effects ascribed to it, 50.
Oil used in Temple, 56 ; Anointing, 60.
Offerings, nature of, Quadrupeds, Plants, Minerals, 80.
Offerings, rules as to killing, 80. Killer must bear in mind the nature of the sacrifice, *ib.* ; of person offering ; of subsequent proceedings ; must divide animal according to law ; kill with reverence, *ib.*
Offerings, time of, 80, 81.
Offerings, Peace, 81.

P

- Plan and Form of the Temple, 22.
Pigeons, the Hall of, 30, of Prayer, 32.
Portals of the Women, 36.
Pulpit, King's, 37.
Pinchas, Wardrobe of, 38.
Priest, High, his duty, 43 ; Zadok, *ib.* ; preparation for the Day of Atonement, *ib.*, 42 ; means to draw him out of the Holy of Holies, 53 ; fatiguing duties, 57 ; equal in rank to the King, 67 ; number of and names, 69, 70, 71.
Priests, duties of, 43, 44 ; Court of, 43 ; Rank of, 67, Chiefs over each Watch, *ib.* ; Regulations as to, 78 ; must be of race of Aaron, *ib.* ; legitimate child, full aged, circumcised, observant of laws relating to purification ; no physical defect ; not bald ; observe Law in regard to Atonement ; not a Heathen ; not live with a divorced woman ; not touch a corpse ; not left-handed, wear certain garments, serve standing and barefoot, 78, 79.
Psalms appointed to be sung, 44 ; on Sabbath, New Moon, New Year, Day of Atonement, Feasts of Tabernacle, Hanuka, Purim, Passover, Weeks, 82, 83.
Prayer of Solomon, 45.
Pillars, the two small, for the vessels of blood, 57.
Prostitution, Halls of, 31.
Philistines carry away the Ark, 60 ; Punishment of Mice, *ib.*
Pikes on roof of Temple for scaring birds, 62.

INDEX.

Physician of the Temple, 66.
Purim, Feast of, Psalms to be sung, 83.
Passover, Psalms sung on Feast of, 83.

Q

Queen mother, wrought of, the Curtain of the Holy of Holies, 58.
Queen Helena, 53.

R

Roman Empire, Residence of Representative of, 9.
Rechab, Sons of, tempted, 28.
Repairs, Hall of, 28.
Rehoboam, King of Judah, defeated by Shishak.
Repairs to the Holy of Holies, how made, 61, 62.
Red Thread in the Holy of Holies, 65.
Receipts, Officer for, 66.

S

Streets, how situated, 7.
Street, High, 7.
Street, Commercial, 7.
Street, Spice, 7.
Street, Bridegroom, 7.
Street, Green, 7.
Street, Traveller, 7.
Street of Joy, 7.
Schools, twenty, like the Gymnasiums of the Greeks, 8
Skill proved by splitting Hair with an Arrow, 8.
Sanhedrin, commission of, to receive evidence, 8.
Sanhedrin, to mark Religious Festivals, 9 ; Tribunal of, 37.
Sepulchres of Kings of the House of David, and Prophets, 10, 11.
Solomon, Palace of, 12, 13, Decorations, Throne Room, *ib.*
Solomon, Harem of, 13 ; Temple of, 55 ; Vineyard and Garden of, 53.
Solomon's Wives, 53 ; Total Abstinence for Seven Years, 16 ; Ten Tables and Ten Candlesticks, 56.
Sidon and Tyre, skill in Carving and Sculpture, 15.
Samuel, message to David concerning the Temple, 19 ; Consoles David, *ib.*
Susa, Gate of, 22.
Sun-worshippers in the Temple, strange desecration of, 26.
Singers, the Hall of, 32.

INDEX.

- Soreg, the Sticks called, 34, 35.
Spark, the Spark or Fire Gate, 41, 42.
Sh'ma Prayer, 42.
Shekel-money, a poll tax, 45.
Stones of Altar, smooth, 47.
South-east corner of Altar, waste pipe from, 46.
Shishak, King of Egypt, first took Temple Treasures, 51.
Shewbread, of what composed, and how placed on Tables, 55.
Spoons, Gold, for filling Lamps, 56, 57.
Stone, Corner, of the World, 59.
Sinai, Mount, Moses receives the Commandments on, 60.
Stones of the High Priest's Breast-plate, 72, 73, 74, 75.
Saphir, or Sapphire, 75.
Shebo, or Agate, a Stone in the Breast-plate, 76.
Shoham, or Emerald, a Stone in the Breast-plate, 76.
Songs, order of, 82, 83 ; on Week Days, 82 ; on Sabbath, *ib.* ; on New Moon, *ib.* ; Day of Atonement, *ib.* ; Feast of Tabernacle, *ib.* ; Hanuka Feast, 83 ; Feast of Purim, *ib.* ; of Passover, *ib.*
Sabbath, Psalms sung on, 82.
Sin Offering, name of person offering must be borne in mind, 80.

T

- Talmar, his Ambassador praises Jerusalem, 5.
Temple, Builder of the First, 14 ; number of Workmen, Supernatural assistance, *ib.*, 15 ; Legend of the Birds, *ib.* ; Foreign co-operation, *ib.*, 16 ; Abstinence of Solomon while building, 16 ; number of Workmen employed, *ib.* ; value of Treasures, 17 ; Plan of approach to, 18, 19 ; Origin of the, 19, 20, 21 ; of Solomon, of what built, 55 ; Herodian Temple, built entirely of stone, *ib.* ; Sacred Emblems of, 55, 56, 57 ; Thirty-eight Treasure Chambers of, 61 ; Beams of, how placed, *ib.* ; Shape of the, 62 ; Distribution of Service of, *ib.* ; Sacredness of, *ib.* ; Plan of, compared to shape of Lion, *ib.* ; Night Watch of, *ib.* Lightning Conductor of, *ib.* ; Knives for scaring Birds, *ib.* ; was the House of Prayer, 64 ; most Sacred part, *ib.*
Tadi, or Secret Gate, 23 ; Miracles of the, 68.
Tobias, the Ammonite Chamber, named after, 27 ; Speech of, *ib.*
Temptation, Hall of, 28.
Tribunal, of Second Instance, 37.
Tabernacles, Feast of, 37 ; Psalms sung on, 82.
Trumpet blown for Sabbath, 41.
Talmud, cited, 45, 69, 70, 71.

INDEX.

- Treasures of the Temple, how lost, 52.
Tables, two in Haichel, one Marble, one Gold for Shewbread, 52, 55 ;
description of, *ib.*
Tailor, Head of the Temple, 67.
Trumpeter of Temple, 66.

U

- Utensils in Temple, 48.
Ulam, or fore-court described, 50

V

- Vessels of gold and silver in the Temple, 17, 18.
Vandals and Goths pillage the Temple, 52.
Vestments, the priestly, of two kinds, 71 ; gold woven and white linen, 72
Vestments of the High Priests, 72.

W

- Waterworks, 8.
Wardrobe Chamber, 29 ; of Pinchas, 38.
War, Chamber of, 30.
Watchmen's hall, *ib.*
Watch, the night, *ib.*
Wall, the earth, 34 ; the north, 61.
Watch-posts, the, 35.
Women, the Court of the, 35.
Worms, wood cleansed from, 36.
Well, the Eitam, in residence of Solomon. 39, 93 ; found in the hall
of the Exiles, 43.
World, legend of creation of, 59.
Weeks, feast of, Psalm sung on, 83.

Z

- Zion, City and Mount of, 11, 12.
Zadok, the High Priest, 43 ; his 16 successors, 69.
Zodiac, signs of, woven in Curtains of Forecourt, 51.
Zerubbabel, Prince of the Captivity, 53.
Zebulon, name on Shoulder Band, 72 ; also on Breast-plate, 73.
Zari, or Balsam, used in the Incense, 77.
Ziporen, or Onyz, used in the Incense, 77.

ILLUSTRATIONS.

1.—Plan of Jerusalem	86, 87
2.—Plants of the Garden of Solomon	88, 89, 90
3.—The King's Pulpit	90
4.—Judgment Seat of Solomon	<i>ib.</i>
5.—Order in which the Judges sat	<i>ib.</i>
6.—Musical Instruments	91
7.—The Trial Tower	92
8.—The Silver Table with Utensils	<i>ib.</i>
9.—The Wall of the Temple	93
10.—The Grapes of Brilliants and Gold	<i>ib.</i>
11.—The Shekel Box	<i>ib.</i>
12.—The Boxwood Urn	<i>ib.</i>
13.—Plan of the Great Altar	94
14.—Copper Laver	95
15.—Laver for cleansing inwards	<i>ib.</i>
16.—The Brazen Sea	96
17.—The Table of Shewbread	97
18.—The Chronoscope of Queen Helena	<i>ib.</i>
19.—Altar of Incense	<i>ib.</i>
20.—Mould for Baking the Shewbread	<i>ib.</i>
21.—Plan of Apartments	98
22.—The Candlestick	<i>ib.</i>
23.—Curtain of the Holy of Holies	99
24.—Urn with Manna	99
25.—Horn of Anointing Oil	<i>ib.</i>
26.—Cage of the Golden Mick	<i>ib.</i>
27.—Ark of the Covenant	<i>ib.</i>
28.—The Great Organ	100
29.—The Small Organ	<i>ib.</i>
30.—The Corner Stone of the World	<i>ib.</i>
31.—A Hut in the Wilderness of Jeruel	100

